

THE
NEW TESTAMENT

A NEW TRANSLATION

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PREFACE

IN his essay on Protestantism, de Quincey has a characteristic paragraph upon the popular delusion that "every idea and word which exists, or has existed, for any nation, ancient or modern, must have a direct interchangeable equivalent in all other languages." No one who attempts to translate any part of the New Testament is likely to remain very long under such a delusion. Thus there is no exact English equivalent for terms like *λόγος* and *μυστήριον* and *δικαιοσύνη*. The first of these I have simply transliterated once or twice; 'Logos' is at any rate less misleading than 'Word' would be to a modern reader. Even when an equivalent can be got for some New Testament term like *ἔθνη* or *Ἰουδαῖοι*, it cannot be used invariably. I have kept "Gentiles" for *ἔθνη* in cases where the contrast between Judaism and the outer world is prominent; if Kipling's "Recessional" was intelligible to modern readers, "Gentiles" here should not cause them undue difficulty. But now and then the Greek term carries a sense which can only be represented by our "pagans" or "heathen," and occasionally it is no more than "nations." This will serve as an illustration of the difficulties which confront a translator. But once the translation of the New Testament is freed from the influence of the theory of verbal inspiration, these difficulties cease to be so formidable. I have tried not to sacrifice the spirit to the letter. It is true, as de Quincey observes in the same essay, that "the great ideas of the Bible protect themselves. The heavenly truths, by their own imperishableness, defeat the mortality of languages with which for a moment they are associated." Still, this is a victory in which even the camp-followers or translators have a modest share. They can or they should further this linguistic triumph. Hellenistic Greek has its own defects, from the point of view of the classical scholar, but it is an eminently translatable language, and the evidence of papyrology shows it was more flexible than once was imagined. My intention, therefore, has been to produce a version which will to some degree represent the gains of recent lexical research and also prove readable. I have attempted to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose; in this way, students of the

original text may perhaps be benefited. But I hope also that the translation may fall into the hands of some who know how to freshen their religious interest in the meaning of the New Testament by reading it occasionally in some unauthorized English or foreign version, as well as into the hands of others who for various reasons neglect the Bible even as an English classic. This is a hope which, no doubt, is accompanied with some risks and fears. Every translation has to face a double ordeal. Some of its readers know the original, some do not, and both classes have to be met. "The English reader," as Dr. Rouse remarks, "may be quite competent to judge of a translation as literature and as intelligible or not intelligible, but he cannot judge of its accuracy. The scholar alone can judge of its accuracy, but (granting that he has literary taste) he knows the original too well to be independent of it, and hence cannot judge of the impression which the translation will make on the minds of those who are not scholars." If this is true of Homer, it is three times true of the New Testament. Any new translation starts under a special handicap. It appears to challenge in every line the rhythm and diction of an English classic, and this irritates many who have no knowledge of the original. *The old*, they say, *is better*. They are indifferent to the changes which recent grammatical research has necessitated in the translation of the aorist, the article, and the particles, for example, even since the Revised Version of 1881 was made. But intelligibility is more than associations, and to atone in part for the loss of associations I have endeavoured to make the New Testament, especially St. Paul's epistles, as intelligible to a modern English reader as any version that is not a paraphrase can hope to make them.

This raises one of the numerous points of difficulty that beset the translator. How far is he justified in modernizing an Oriental book? How far can he assume that certain turns of expression have become naturalized in English by the Authorized Version itself? I have never seen any satisfactory solution of this problem, and I have not been able to find one. However, it is superfluous to discuss such matters at length. This is not the place to develop any theories on the subject. What the general public cares for is a translator's practice rather than his principles, and students can easily detect the latter, or the lack of them, in the former.

I wish only to add this caution, that a translator appears to be more dogmatic than he really is. He must come down on one side of the fence or on the other. He has often to decide on a rendering, or even on the text of a passage, when his own mind is by no means clear and certain. In a number of cases,

therefore, when the evidence is conflicting, I must ask scholars and students to believe that a line has been taken only after long thought and only with serious hesitation.

The translation has been made from the text recently issued by Von Soden of Berlin, but I have not invariably followed his arrangement and punctuation. Wherever I have felt obliged to adopt a different reading, this is noted at the foot of the page.

Quotations or direct reminiscences of the Old Testament are printed in italics.

The books are arranged for the convenience of the general reader in the order of the English Bible. This applies to the order of chapters as well. Thus the last four chapters of Second Corinthians appear in their usual canonical position instead of in what I believe to be their original position between First and Second Corinthians. The only exception I have made to this rule is in the case of some occasional transpositions either of verses or of paragraphs, for example, in the case of the Fourth Gospel. Any one who cares to look into the evidence for such changes will find it in my *Introduction to the Literature of the New Testament*.

Lastly, it is right to add that I have not consulted any other version of the New Testament in preparing this work, though probably echoes and reminiscences have clung to one's mind. The only version I have kept before me is the one I prepared thirteen years ago for my *Historical New Testament*. But the present version is not a revision of that. It is an independent work. I agreed to undertake it with sharp misgivings, but I trust that the spirit and method of its composition may at any rate do something to make some parts of the New Testament more intelligible to some readers.

JAMES MOFFATT.

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THE NEW TESTAMENT

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THE GOSPEL ACCORDING TO

S. MATTHEW

1 THE birth-roll of Jesus Christ, the son of David, the son of Abraham.

2 Abraham was the father of Isaac, Isaac the father of
3 Jacob, Jacob the father of Judah and his brothers, Judah
the father of Perez and Zerah by Tamar, Perez the father
4 of Hezron, Hezron the father of Aram, Aram the father of
Aminadab, Aminadab the father of Nahshon, Nahshon the
5 father of Salmon, Salmon the father of Boaz by Rahab,
Boaz the father of Obed by Ruth, Obed the father of Jessai,
6 and Jessai the father of king David.

David was the father of Solomon by Uriah's wife,
7 Solomon the father of Rehoboam, Rehoboam the father of
8 Abijah, Abijah the father of Asa, Asa the father of Jehoshaphat,
Jehoshaphat the father of Joram, Joram the
9 father of Uzziah, Uzziah the father of Jotham, Jotham the
10 father of Ahaz, Ahaz the father of Hezekiah, Hezekiah
the father of Manasseh, Manasseh the father of Amon,
11 Amon the father of Josiah, and Josiah the father of
Jechoniah and his brothers at the period of the Babylonian
12 captivity. After the Babylonian captivity, Jechoniah was
the father of Shealtiel, Shealtiel the father of Zerubbabel,
13 Zerubbabel the father of Abiud, Abiud the father of Eliakim,
Eliakim the father of Azor, Azor the father of Zadok,
14 Zadok the father of Achim, Achim the father of Eliud,
15 Eliud the father of Eleazar, Eleazar the father of Matthan,
16 Matthan the father of Jacob, Jacob the father of Joseph,
and Joseph (to whom the virgin Mary was betrothed) the
father of Jesus, who is called Christ.

17 Thus all the generations from Abraham to David number
fourteen, from David to the Babylonian captivity fourteen,
and from the Babylonian captivity to Christ fourteen.

18 The birth of [Jesus] Christ came about thus. His mother
Mary was betrothed to Joseph, but before they came together
she was discovered to be pregnant by the holy
19 Spirit. As Joseph her husband was a just man but unwilling
to disgrace her, he resolved to divorce her secretly;
20 but after he had planned this, there appeared an angel of
the Lord to him in a dream saying, "Joseph, son of David,
fear not to take Mary your wife home, for what is begotten
21 in her comes from the holy Spirit. She will bear a son,

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and you will call him 'Jesus,' for he will save his people from their sins." All this happened for the fulfilment of what the Lord had spoken by the prophet:

23 *The maiden will conceive and bear a son,
and his name will be called Immanuel*

24* (which may be translated, *God is with us*). So on waking from sleep Joseph did as the angel of the Lord had commanded him: he took his wife home, but he did not live with her as a husband till she bore a son, whom he called Jesus.

2 Now when Jesus was born at Bethlehem, belonging to Judaea, in the days of king Herod, magicians from the East arrived at the Jerusalem, asking, "Where is this newly-born king of the Jews? We saw his star when it rose, and we have come to worship him." The news of this troubled king Herod and all Jerusalem as well; so he gathered all the high priests and scribes of the people and made inquiries of them about where the messiah was to be born. They told him, "In Bethlehem belonging to Judaea: for thus it is written by the prophet:

6 *And you Bethlehem, in Judah's land,
You are not least among the rulers of Judah:
For a ruler will come from you,
Who will shepherd Israel my people."*

7 Then Herod summoned the magicians in secret and ascertained from them the time of the star's appearance. He also sent them to Bethlehem, telling them, "Go and make a careful search for the child, and when you have found him report to me, so that I can go and worship him too." The magicians listened to the king and then went their way. And the star they had seen rise went in front of them till it stopped over the place where the child was. When they caught sight of the star they were intensely glad. And on reaching the house they saw the child with his mother Mary, they fell down to worship him, and opening their caskets they offered him gifts of gold and frankincense and myrrh. Then, as they had been divinely warned in a dream not to return to Herod, they went back to their own country by a different road.

13 After they had gone, there appeared an angel of the Lord to Joseph in a dream, saying, "Rise, take the child and his mother and flee to Egypt; stay there till I tell you. For Herod is going to search for the child and destroy him." So he got up, took the child and his mother by night, and went off to Egypt, where he stayed until the death of Herod. This was to fulfil what the Lord had said by the prophet: *I called my Son from Egypt.*

16 Then Herod saw the magicians had trifled with him, and he was furiously angry; he sent and slew all the male children in Bethlehem and in all the neighbourhood who were two years old or under, calculating by the time he had ascertained from the magicians. Then the saying was fulfilled which had been uttered by the prophet Jeremiah:

18 *A cry was heard in Rama,
weeping and sore lamentation—
Rachel weeping for her children,
and inconsolable because they are no more.*

19 But when Herod died, there appeared an angel of the Lord in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." So he rose, took the child and his mother and went to the land of Israel; but on hearing that Archelaus reigned over Judaea in place of his father Herod, he was afraid to go there and, by a divine injunction in a dream, withdrew to the region of Galilee. He went and settled in a town called Nazaret, so that what had been said by the prophets might be fulfilled: 'He shall be called a Nazarene.'

2 **3** In those days John the Baptist came on the scene, preaching in the desert of Judaea, "Repent, the Reign of heaven is near." (This was the man spoken of by the prophet Isaiah:

*The voice of one who cries in the desert,
'Make the way ready for the Lord,
level the paths for him.')*

4 This John had his clothes made of camel's hair, with a leather girdle round his loins; his food was locusts and wild honey. Then Jerusalem and the whole of Judaea and all the Jordan-district went out to him and got baptized by him in the Jordan, confessing their sins. But when he noticed a number of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers, who told you to flee from the coming Wrath? Now, produce fruit that answers to your repentance, instead of presuming to say to yourselves, 'We have a father in Abraham.' I tell you, God can raise up children for Abraham from these stones! The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire.

11 I baptize you with water for repentance,
but he who is coming after me is mightier,
and I am not fit even to carry his sandals;
he will baptize you with the holy Spirit and fire.
12 His winnowing-fan is in his hand,

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he will clean out his threshing-floor,
his wheat he will gather into the granary,
but the straw he will burn with fire unquenchable."

13 Then Jesus came on the scene from Galilee, to get bapt-
14 tized by John at the Jordan. John tried to prevent him:
"I need to get baptized by you," he said, "and you come
15 to me!" But Jesus answered him, "Come now, this is how
we should fulfil all our duty to God." Then John gave
16 in to him. Now when Jesus had been baptized, the ele-
ment he rose out of the water, the heavens opened and he
saw the Spirit of God coming down like a dove upon him.
17 And a voice from heaven said,
"This is my Son, the Beloved,
in him is my delight."

4 THEN Jesus was led into the desert by the Spirit to be
tempted by the devil. He fasted forty days and forty
3 nights and afterwards felt hungry. So the tempter came
up and said to him, "If you are God's Son, tell these stones
4 to become loaves." He answered, "It is written,

Man is not to live on bread alone,

but on every word that issues from the mouth of God."

5 Then the devil conveyed him to the holy city and, placing
6 him on the pinnacle of the temple, said to him, "If you are
God's Son, throw yourself down; for it is written,

He will give his angels charge of you;

they will bear you on their hands,

lest you strike your foot against a stone."

7 Jesus said to him, "It is written again, *You shall not tempt
8 the Lord your God.*" Once more the devil conveyed him
to an exceedingly high mountain and showed him all the
9 realms of the world and their grandeur; he said, "I will
give you all that if you will fall down and worship me."
10 Then Jesus told him, "Begone, Satan! it is written, *You
must worship the Lord your God, and serve him alone.*"
11 At this the devil left him, and angels came up and min-
istered to him.

12 Now when Jesus heard that John had been arrested, he
13 withdrew to Galilee; he left Nazaret and settled at Cap-
ernaum beside the lake, in the territory of Zebulun
14 and Naphtali—for the fulfilment of what had been said by
the prophet Isaiah:

Land of Zebulun, land of Naphtali

lying to the sea, across the Jordan,

Galilee of the Gentiles!

16 *The people who sat in darkness saw a great light,
yea light dawned on those who sat in the land and the
shadow of death.*

- 17 From that day Jesus began to preach, saying, "Repent, the
Reign of heaven is near."
- 18 As he was walking along the sea of Galilee he saw two
brothers, Simon (who is called Peter) and his brother
Andrew, casting a net in the sea—for they were fishermen;
19 so he said to them, "Come, follow me, and I will make you
20 fish for men." And they dropped their nets at once and fol-
21 lowed him. Then going on from there he saw two other
brothers, James the son of Zebedaeus and his brother
John, mending their nets in the boat beside their father
22 Zebedaeus. He called them, and they left the boat and
their father at once, and went after him.
- 23 Then he made a tour through the whole of Galilee, teach-
ing in their synagogues, preaching the gospel of the Reign,
and healing all the sickness and disease of the people.
- 24 The fame of him spread all through the surrounding
country,* and people brought him all their sick, those who
suffered from all manner of disease and pain, demoniacs,
lunatics, and paralytics; he healed them all.
- 25 And he was followed by great crowds from Galilee and De-
capolis and Jerusalem and Judaea and from across the Jordan.

- 2 **5** So when he saw the crowds, he went up the hill and
sat down: his disciples came up to him and he opened
his lips and began to teach them. He said:
- 3 "Blessed are those who feel poor in spirit!
the Realm of heaven is theirs.
- 4 Blessed are the mourners!
they will be consoled.
- 5 Blessed are *the humble!*
they will inherit the earth.
- 6 Blessed are those who hunger and thirst for goodness:
they will be satisfied.
- 7 Blessed are the merciful!
they will find mercy.
- 8 Blessed are the pure in heart!
they will see God.
- 9 Blessed are the peacemakers!
they will be ranked sons of God.
- 10 Blessed are those who have been persecuted for the sake
of goodness!
the Realm of heaven is theirs.
- 11 Blessed are you when men denounce you and persecute
you and utter all manner of evil against you for my sake;
12 rejoice and exult in it, for your reward is rich in heaven;
that is how they persecuted the prophets before you.

* I accept Blass's suggestion that *Συρία* here is a corruption of *συροπία*
(see Mark i. 28), which is actually read by one uncial manuscript P.

- 13 You are the salt of the earth. But if salt becomes insipid, what can make it salt again? After that it is fit for nothing, fit only to be thrown outside and trodden by the feet of men.
- 14 You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven.
- 17 Do not imagine I have come to destroy the Law or the prophets; I have not come to destroy but to fulfil. (I tell you truly, till heaven and earth pass away not an iota, not a comma, will pass from the Law until it is all in force. Therefore
- 19 whoever relaxes a single one of these commands, were it even one of the least, and teaches men so, he will be ranked least in the Realm of heaven; but whoever obeys them and teaches them, he will be ranked great in the Realm of heaven.) For
- 20 I tell you, unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven.
- 21 You have heard how the men of old were told, *Murder not:* whoever murders must come up for sentence,*
- 22 whoever maligns his brother must come before the Sanhedrin, whoever curses his brother must go to the fire of Gehenna.
- But I tell you, whoever is angry with his brother [without cause] will be sentenced by God. So if you remember, even when offering your gift at the altar, that your brother has
- 24 any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift.
- 25 Be quick and make terms with your opponent, so long as you and he are on the way to court, in case he hands you over to the judge, and the judge to the jailer, and you are thrown into prison; truly I tell you, you will never get out till you pay the last halfpenny of your debt.
- 27 You have heard how it used to be said, *Do not commit adultery.* But I tell you, any one who even looks with lust at a woman has committed adultery with her already in his heart.

*I follow the suggestion that the second and third clauses of ver. 22 should be restored to what seems to be their original position as a rabbinic comment upon the closing words of ver. 21.

- 29 If your right eye is a hindrance to you,
pluck it out and throw it away:
better for you to lose one of your members
than to have all your body thrown into Gehenna.
- 30 And if your right hand is a hindrance to you,
cut it off and throw it away:
better for you to lose one of your members
than to have all your body thrown into Gehenna.
- 31 It used to be said, *Whoever divorces his wife must give*
32 *her a divorce-certificate.* But I tell you, anyone who di-
vorces his wife for any reason except unchastity makes
her an adulteress; and whoever marries a divorced woman
commits adultery.
- 33 Once again, you have heard how the men of old were
told, *'You must not forswear yourself but discharge your*
34 *vows to the Lord'.* But I tell you, you must not swear any
oath,
neither by *heaven,*
for it is the throne of God,
35 nor by *earth,*
for it is the footstool of his feet.
nor by *Jerusalem,*
for it is the city of the great King;
36 nor shall you swear by your head,
for you cannot make a single hair white or black.
- 37 Let what you say be simply 'yes' or 'no';
whatever exceeds that springs from evil.
- 38 You have heard the saying, *An eye for an eye and a*
tooth for a tooth.
- 39 But I tell you, you are not to resist an injury:
whoever strikes you on the right cheek,
turn the other to him as well;
- 40 whoever wants to sue you for your shirt;
let him have your coat as well;
- 41 whoever forces you to go one mile,
go two miles with him;
- 42 give to the man who begs from you,
and turn not away from him who wants to borrow.
- 43 You have heard the saying, *'You must love your neigh-*
44 *bour and hate your enemy.'* But I tell you, love your
45 enemies and pray for those who persecute you, that you
may be sons of your Father in heaven:
he makes his sun rise on the evil and the good,
and sends rain on the just and the unjust.
- 46 For if you love only those who love you, what reward
do you get for that?
do not the very taxgatherers do as much?

47 and if you only salute your friends, what is special about that?

do not the very pagans do as much?

48 *You must be perfect* as your heavenly Father is perfect.

6 TAKE care not to practise your charity before men in order to be noticed; otherwise you get no reward from your Father in heaven. No.

2 When you give alms,
make no flourish of trumpets like the hypocrites in the synagogues and the streets.

so as to win applause from men;

I tell you truly, they do get their reward

3 When you give alms,
do not let your left hand know what your right hand is doing,

4 so as to keep your alms secret;
then your Father who sees what is secret will reward you openly.*

5 Also, when you pray, you must not be like the hypocrites, for they like to stand and pray in the synagogues and at the street-corners,

so as to be seen by men;

I tell you truly, they do get their reward.

6 When you pray,
go into your room and shut the door,
pray to your Father who is in secret,
and your Father who sees what is secret will reward you.

7 Do not pray by idle rote like pagans.
for they suppose they will be heard the more they say;

8 you must not copy them;
your Father knows your needs before you ask him.

9 Let this be how you pray:

our Father in heaven,
thy name be revered,

10 thy Reign begin,
thy will be done
on earth as in heaven!

11 give us to-day our bread for the morrow,

12 and forgive us our debts

as we ourselves have forgiven our debtors,

13 and lead us not into temptation
but deliver us from evil.

14 For if you forgive men their trespasses,
then your heavenly Father will forgive you;

* Retaining *ἐν τῷ φανερό*, which has powerful support in the Old Latin and Syriac versions.

- 15 but if you do not forgive men,
your Father will not forgive your trespasses either.
- 16 When you fast,
do not look gloomy like the hypocrites,
for they look woebegone to let men see they are fasting;
I tell you truly, they do get their reward.
- 17 But when you fast,
anoint your head and wash your face.
- 18 so that your fast may be seen not by men but by your
Father who is in secret,
and your Father who sees what is secret will reward
you.
- 19 Store up no treasures for yourselves on earth,
where moth and rust corrode,
where thieves break in and steal:
- 20 store up treasures for yourselves in heaven,
where neither moth nor rust corrode,
where thieves do not break in and steal.
- 21 For where your treasure lies,
your heart will lie there too.
- 22 The eye is the lamp of the body:
so, if your Eye is generous,
the whole of your body will be illumined,
- 23 but if your Eye is selfish,
the whole of your body will be darkened.
And if your very light turns dark,
then—what a darkness it is!
- 24 No one can serve two masters:
either he will hate one and love the other,
or else he will stand by the one and despise the other—
you cannot serve both God and Mammon.
- 25 Therefore I tell you,
do not trouble about what you are to eat or drink in life,
nor about what you are to put on your body;
surely life means more than food,
surely the body means more than clothes!
- 26 Look at the wild birds;
they sow not, they reap not, they gather nothing in
granaries,
and yet your heavenly Father feeds them.
Are you not worth more than birds?
- 27 Which of you can add an ell to his height by troubling
about it?
- 28 And why should you trouble over clothing?
Look how the lilies of the field grow;
they neither toil nor spin,
- 29 and yet, I tell you, even Solomon in all his grandeur
was never robed like one of them.

- 30 Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are we to be clothed?' (pagans make all that their aim in life) for your heavenly Father knows quite well you need all that. Seek God's Realm and his goodness, and all that will be yours over and above.
- 34 So do not be troubled about to-morrow; to-morrow will take care of itself.
The day's own trouble is quite enough for the day.

- 7 JUDGE not, that you may not be judged yourselves; for as you judge so you will be judged, and the measure you deal out to others will be dealt out to yourselves.
- 3 Why do you note the splinter in your brother's eye and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.
- 6 Do not give dogs what is sacred and do not throw pearls before swine, in case they trample them under foot and turn to gore you.
- 7 Ask and the gift will be yours, seek and you will find, knock and the door will open to you; for every one who asks receives, the seeker finds, the door is opened to anyone who knocks.
- 9 Why, which of you, when asked by his son for a loaf, will hand him a stone?
- 10 Or, if he asks a fish, will you hand him a serpent?
- 11 Well, if for all your evil you know to give your children what is good, how much more will your Father in heaven give good gifts to those who ask him?
- 12 Well then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets.
- 13 Enter by the narrow gate: for [the gate] is broad and the road is wide that leads to destruction, and many enter that way.

14 But the road that leads to life is both narrow and close,
and there are few who find it.

15 Beware of false prophets; they come to you with the garb of sheep but at heart they are ravenous wolves.

16 You will know them by their fruit; do men gather grapes from thorns or figs from thistles? No,

17 every good tree bears sound fruit,
but a rotten tree bears bad fruit;

18 a good tree cannot bear bad fruit,
and a rotten tree cannot bear sound fruit.*

20 So you will know them by their fruit.* Any tree that
19 does not produce sound fruit will be cut down and thrown into the fire.

21 It is not everyone who says to me 'Lord, Lord!', who will get into the Realm of heaven, but he who does the will of my Father in heaven. Many will say to me at that Day, 'Lord, Lord, did we not prophesy in your name? did we not cast out daemons in your name? did we not perform many miracles in your name?' Then I will declare to them, 'I never knew you; depart from my presence, you workers of iniquity.'

24 Now, everyone who listens to these words of mine and acts upon them will be like a sensible man who built his
25 house on rock. The rain came down, the floods rose, the winds blew and beat upon that house, but it did not fall,
26 for it was founded on rock. And everyone who listens to these words of mine and does not act upon them will be
27 like a stupid man who built his house on sand. The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash."

28 When Jesus finished his speech, the crowds were astounded at his teaching; for he taught them like an authority, not like their own scribes.

2 **8** WHEN he came down from the hill, he was followed by large crowds. A leper came up and knelt before him, saying, "If you only choose, sir, you can cleanse me";
3 so he stretched his hand out and touched him, with the words, "I do choose, be cleansed." And his leprosy was
4 cleansed at once. Then Jesus told him, "See, you are not to say a word to anybody; away and show yourself to the priest and offer the gift prescribed by Moses, to notify men."

5 When he entered Capharnahum an army-captain came

* Ver. 19 is repeated from iii. 10; to preserve the proper sequence of thought, it must be placed after ver. 20 as a link with the following paragraph.

6 up to him and appealed to him, saying, "Sir, my servant
 7 is lying ill at home with paralysis, in terrible agony." He
 8 replied, "I will come and heal him." The captain an-
 9 swered, "Sir, I am not fit to have you under my roof;
 10 only say the word, and my servant will be cured. For
 though I am a man under authority myself, I have soldiers
 under me; I tell one man to go, and he goes, I tell another
 to come, and he comes, I tell my servant, 'Do this,' and
 he does it." When Jesus heard that, he marvelled: "I tell
 you truly," he said to his followers, "I have never met
 11 faith like this anywhere in Israel. Many, I tell you,
 will come *from east and west* and take their places beside
 12 Abraham, Isaac, and Jacob in the Realm of heaven, while
 the sons of the Realm will pass* outside, into the darkness;
 13 there men will wail and gnash their teeth." Then Jesus
 said to the captain, "Go; as you have had faith, your
 prayer is granted." And the servant was cured at that
 very hour.

14 On entering the house of Peter, Jesus noticed his
 15 mother-in-law was down with fever, so he touched her
 hand; the fever left her and she rose and ministered to
 him.

16 Now when evening came they brought him many de-
 17 moniacs, and he cast out the spirits with a word and
 healed all the invalids—that the word spoken by the
 prophet Isaiah might be fulfilled, *He took away our sick-
 nesses and he removed our diseases.*

18 When Jesus saw crowds round him he gave orders for
 19 crossing to the other side. A scribe came up and said to
 20 him, "Teacher, I will follow you anywhere"; Jesus said to
 him,

"The foxes have their holes,
 the wild birds have their nests,
 but the Son of man has nowhere to lay his head."

21 Another of the disciples said to him, "Lord, let me go
 22 and bury my father first of all"; Jesus said to him, "Fol-
 low me, and leave the dead to bury their own dead."

23 Then he embarked in the boat, followed by his disciples.
 24 Now a heavy storm came on at sea, so that the boat was
 25 buried under the waves. He was sleeping. So the disciples
 went and woke him up, saying, "Help, Lord, we are drown-
 26 ing!" He said to them, "Why are you afraid? How little
 you trust God!" Then he got up and checked the winds and
 27 the sea, and there was a great calm. Men marvelled at

* Reading ἐξελεύσονται with N*, the Old Latin and Syriac versions,
 the Diatessaron, etc. The variant ἐκβλήσονται represents a conven-
 tional term which would easily be substituted for the less common
 expression.

this; they said, "What sort of man is this? the very winds and sea obey him!"

- 28 When he reached the opposite side, the country of the Gadarenes, he was met by two demoniacs who ran out of the tombs; they were so violent that nobody could pass
29 along the road there. They shrieked, "Son of God, what business have you with us? Have you come here to torture us before it is time?" Now, some distance away,
30 there was a large drove of swine grazing; so the daemons begged him saying, "If you are going to cast us out, send
31 us into that drove of swine." He said to them, "Begone!" So out they came and went to the swine, and the entire
32 drove rushed down the steep slope into the sea and perished in the water. The herdsmen fled; they went off to the town and reported the whole affair of the demoniacs.
33 Then all the town came out to meet Jesus, and when they saw him they begged him to move out of their district.

- 9 So he embarked in the boat and crossed over to his own town. There a paralytic was brought to him, lying on a pallet; and when Jesus saw the faith of the bearers he said to the paralytic, "Courage, my son! your
3 sins are forgiven." Some scribes said to themselves,
4 "The man is talking blasphemy!" Jesus saw what they were thinking and said, "Why do you think evil in your
5 hearts? Which is the easier thing, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But to let you see
6 the Son of man has power on earth to forgive sins"—he then said to the paralytic, "Get up, lift your pallet, and
7 go home." And he got up and went home. The crowds who saw it were awed and glorified God for giving such
8 power to men.

- 9 As Jesus passed along from there, he saw a man called Matthew sitting at the tax-office; he said to him, "Follow me"; and he rose and followed him.
10 Jesus was at table indoors, and many taxgatherers and sinners had come to be guests with him and his disciples.
11 So when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with taxgatherers and
12 sinners?" When Jesus heard it he said, "Those who are strong have no need of a doctor, but those who are ill.
13 Go and learn the meaning of this word, *I care for mercy not for sacrifice*. For I have not come to call just men but sinners."
14 Then the disciples of John came up to him and said, "Why do we and the Pharisees fast a great deal, and your
15 disciples do not fast?"

"Can friends at a wedding mourn so long as the bridegroom is beside them?

A time will come when the bridegroom is taken from them, and then they will fast.

16 No one sews a piece of undressed cloth on an old coat, for the patch breaks away from it, and the tear is made worse:

17 nor do men pour fresh wine into old wineskins, otherwise the wineskins burst, and the wine is spilt, the wineskins are ruined. They put fresh wine into fresh wineskins, and so both are preserved."

18 As he said this, an official came in and knelt before him, saying, "My daughter is just dead; do come and lay your hand on her, and she will live." So Jesus rose and went 19 after him, accompanied by his disciples. Now a woman 20 who had had a hemorrhage for twelve years came up behind him and touched the tassel of his robe; what she said to herself was this, "If I can only touch his robe, 21 I will recover." Then Jesus turned round, and when he saw her he said, "Courage, my daughter, your faith has made you well." And the woman was well from that hour. 22 Now when Jesus reached the official's house and saw the flute-players and the din the crowd were making, he 23 said, "Be off with you; the girl is not dead but asleep." 24 They laughed at him. But after the crowd had been put out, he went in and took her hand, and the girl rose up. 25 The report of this went all over that country.

26 As Jesus passed along from there, he was followed by two blind men who shrieked, "Son of David, have pity on us!" When he went indoors the blind men came up to him, and Jesus asked them, "Do you believe I can do 27 this?" They said, "Yes, sir." Then he touched their eyes and said, "As you believe, so your prayer is granted," 28 and their eyes were opened. Jesus sternly charged them, 29 "See, nobody is to know of this." But they went out and spread the news of him all over that country. As they 30 went out, a dumb man was brought to him, who was possessed by a daemon, and when the daemon had been cast out, the dumb man spoke. Then the crowd marvelled; they said, "Such a thing has never been seen in Israel!"* 31 Then Jesus made a tour through all the towns and villages, teaching in their synagogues, preaching the gospel of the Reign, and healing every disease and com-

* Ver. 34 ('But the Pharisees said, "He casts out daemons by the prince of daemons"') is to be omitted, with D, Syr.^{Sin.}, the Old Latin, the Diatessaron, etc. It is probably a later insertion from xii. 24 or Mark iii. 22, to prepare for xii. 24 f.

36 **plaint.** As he saw the crowds he was moved with pity for
them; they were harassed and dejected, like sheep with-
37 out a shepherd. Then he said to his disciples, "The
38 harvest is rich, but the labourers are few: so pray the
Lord of the harvest to send labourers to gather his har-
vest."

10 **AND** summoning his twelve disciples he gave them
power over unclean spirits, power to cast them out
2 and also to heal every disease and every ailment. These
are the names of the twelve apostles: first, Simon (who is
called Peter) and Andrew his brother, James the son of
3 Zebedaeus and John his brother, Philip and Bartholomew,
Thomas and Matthew the taxgatherer, James the son of
Alphaeus, and Lebbaeus whose surname is Thaddaeus,
4 Simon the Zealot and Judas Iscariot who betrayed him.
5 These twelve men Jesus despatched with the following
6 instructions, "Do not go among the Gentiles, rather make
7 your way to the lost sheep of the house of Israel. And
preach as you go, tell men, 'The Reign of heaven is near.'
8 Heal the sick, raise the dead, cleanse lepers, cast out
daemons; give without paying, as you have got without
9 paying; you are not to take gold or silver or coppers in
10 your girdle, nor a wallet for the road, nor two shirts, nor
sandals, nor stick—the workman deserves his rations.
11 Whatever town or village you go into, find out a deserv-
ing inhabitant and stay with him till you leave.
12 When you enter the house, salute it;
13 if the household is deserving,
let your peace rest on it;
but if the household is undeserving,
let your peace return to you.
14 Whoever will not receive you or listen to your message,
leave that house or town and shake off the very dust from
15 your feet. I tell you truly, on the day of judgment it will be
more bearable for Sodom and Gomorra than for that town.
16 I am sending you out like sheep among wolves; so be
wise like serpents and guileless like doves. Beware of
17 men, they will hand you over to sanhedrins and scourge
you in their synagogues, and you will be haled before
governors and kings for my sake—it will be a testimony to
19 them and to the Gentiles. Now, when they bring you up
for trial, do not trouble yourselves about how to speak or
what to say; what you are to say will come to you at the
20 moment, for you are not the speakers, it is the Spirit of
21 your Father that is speaking through you. Brother will
betray brother to death, the father will betray his child,
children will rise against their parents and put them to

- 22 death, and you will be hated by all men on account of my name; but he will be saved who holds out to the very end.
- 23 When they persecute you in one town, flee to the next; truly I tell you, you will not have covered the towns of Israel before the Son of man arrives.
- 24 ✓ A scholar is not above his teacher,
nor a servant above his lord;
- 25 enough for the scholar to fare like his teacher,
and the servant like his lord.
If men have called the master of the house Beelzebub,
how much more will they miscall his servants!
- 26 Fear them not:—
nothing is veiled that shall not be revealed
or hidden that shall not be known;
- 27 what I tell you in the dark, you must utter in the open,
what you hear in a whisper you must proclaim on the housetop.
- 28 Have no fear of those who kill the body but cannot kill the soul:
rather fear Him who can destroy both soul and body in Gehenna.
- 29 Are not two sparrows sold for a farthing?
Yet not one of them will fall to the ground unless your Father wills it.
- 30 The very hairs on your head are all numbered;
- 31 fear not, then, you are worth far more* than sparrows!
- 32 Everyone who will acknowledge me before men,
I will acknowledge him before my Father in heaven;
- 33 and whoever will disown me before men,
I will disown him before my Father in heaven.
- 34 ✓ Do not imagine I have come to bring peace on earth;
I have not come to bring peace but a sword.
- ✓ 35 I have come to set a man *against his father,*
a daughter against her mother,
a daughter-in-law against her mother-in-law;
- 36 *yes, a man's own household will be his enemies.*
- 37 ✓ He who loves father or mother more than me
is not worthy of me;
he who loves son or daughter more than me
is not worthy of me:
- 38 he who will not take his cross and follow after me
is not worthy of me.
- 39 He who has found his life will lose it,
and he who loses his life for my sake will find it.

* The *πολλόν* of the text is either a corruption of *πολλόν* or, as Wellhausen points out, a mistranslation of the Aramaic equivalent for that. The distinction is qualitative, not quantitative.

- 40 He who receives you receives me,
and he who receives me receives Him who sent me.
41 He who receives a prophet because he is a prophet,
will receive a prophet's reward;
he who receives a good man because he is good,
will receive a good man's reward.
42 And whoever gives one of these little ones even a cup of
cold water because he is a disciple,
I tell you, he shall not lose his reward."

11 AFTER finishing these instructions to his twelve disciples, Jesus removed from there to teach and preach among their towns.

- 2 Now when John heard in prison what the Christ was
3 doing, he sent his disciples to ask him, "Are you the Con-
4 ing One? Or are we to look out for someone else?" Jesus
5 answered them, "Go and report to John what you hear and
6 see: the blind see, the lame walk, lepers are cleansed, the
7 deaf hear, and the dead are raised.* And blessed is he who
8 went away, Jesus proceeded to speak to the crowds about
John:

"What did you go out to the desert to see?

A reed swayed by the wind?

- 8 Come, what did you go out to see?

A man arrayed in soft raiment?

The wearers of soft raiment are in royal palaces

- 9 Come, why did you go out?

To see a prophet?

Yes, I tell you, and far more than a prophet.

- 10 This is he of whom it is written,

*Here I send my messenger before your face
to prepare the way for you.*

- 11 I tell you truly, no one has arisen among the sons of
women who is greater than John the Baptist, and yet the
12 least in the Realm of heaven is greater than he is. From
the days of John the Baptist till now the Realm of heaven
13 suffers violence, and the violent press into it. For all the
14 prophets and the law prophesied of it until John:—if you
15 care to believe it, he is the Elijah who is to come. He
who has an ear, let him listen to this.

- 16 But to what shall I compare this generation? It is like
children sitting in the marketplace, who call to their play-
mates,

- 17 'We piped to you and you would not dance,
we lamented and you would not beat your breasts.'

* Omitting *καὶ πρῶτον ἐβύρρηνίζονταί*, which seems a harmonistic interpolation from Luke vii. 22. Matthew never uses *ἐβύρρηνίζεσθαι*.

- 18 For John has come neither eating nor drinking,
and men say, 'He has a devil';
- 19 the Son of man has come eating and drinking,
and men say, 'Here is a glutton and a drunkard,
a friend of taxgatherers and sinners!'
- Nevertheless, Wisdom is vindicated by all that she does."
- 20 Then he proceeded to upbraid the towns where his many
miracles had been performed, because they would not re-
21 pent. "Woe to you, Khorazin! Woe to you, Bethsaida!
Had the miracles performed in you been performed in Tyre
and Sidon, they would have repented long ago in sackcloth
22 and ashes. I tell you this, it will be more bearable for Tyre
and Sidon on the day of judgment than for you. And you,
23 O Capharnahum! *Exalted to heaven? No, you will sink to
Hades!*—for if the miracles performed in you had been per-
formed in Sodom, Sodom would have lasted to this day.
24 I tell you, it will be more bearable for Sodom on the day
of judgment than for you."
- 25 At that time Jesus spoke and said, "I praise thee, Father.
Lord of heaven and earth, for hiding all this from the wise
26 and learned and revealing it to the simpleminded; yes,
Father, I praise thee that such was thy chosen purpose.
- 27 All has been handed over to me by my Father:
and no one knows the Son except the Father—
nor does anyone know the Father except the Son,
and he to whom the Son chooses to reveal him.
- 28 Come to me, all who are labouring and burdened,
and I will refresh you.
- 29 Take my yoke upon you and learn from me,
for I am gentle and humble in heart,
and *you will find your souls refreshed;*
- 30 my yoke is kindly and my burden light."

- 12 At that time Jesus walked one sabbath through the
cornfields, and as his disciples were hungry they
2 started to pull some ears of corn and eat them. When the
Pharisees noticed it, they said to him, "Look at your dis-
ciples, they are doing what is not allowed on the sabbath."
- 3 He replied, "Have you not read what David did when he
4 and his men were hungry, how he went into the house of
God, and there they ate *the loaves of the Presence* which
neither he nor his men were allowed to eat, but only the
5 priests? Have you not read in the Law that the priests in
the temple are not guilty when they desecrate the sabbath?
- 6 I tell you, One is here who is greater than the temple.
7 Besides, if you had known what this meant, *I care for
mercy not for sacrifice*, you would not have condemned men

8 who are not guilty. For the Son of man is Lord of the sabbath."

9 Then he moved on from there and went into their syn-
 10 agogue. Now a man with a withered hand was there: so
 11 in order to get a charge against him they asked him, "Is
 12 it right to heal on the sabbath?" He said to them, "Is there
 13 a man of you with one sheep, who will not catch hold of it
 14 and lift it out of a pit on the sabbath, if it falls in? And
 15 how much more is a man worth than a sheep? Thus it is
 16 right to do a kindness on the sabbath." Then he said to
 17 the man, "Stretch out your hand." He stretched it out, and
 18 it was quite restored, as sound as the other. So the Phari-
 19 sees withdrew and plotted against him, to destroy him;
 20 but as Jesus knew of it he retired from the spot. Many
 21 followed him, and he healed them all, charging them
 22 strictly not to make him known—it was for the fulfilment
 23 of what had been said by the prophet Isaiah,

*Here is my servant whom I have selected,
 my Beloved in whom my soul delights;
 I will invest him with my Spirit,
 and he will proclaim religion to the Gentiles.*

19 *He will not wrangle or shout,
 no one will hear his voice in the streets.*

20 *He will not break the bruised reed,
 he will not put out the smouldering flax,
 till he carries religion to victory;*

21 *and the Gentiles will hope in his name.*

22 Then a blind and dumb demoniac was brought to him,
 and he healed him, so that the dumb man spoke and saw.
 23 And all the crowds were amazed; they said, "Can this be
 24 the Son of David?" But when the Pharisees heard of it
 they said, "This fellow only casts out daemons by Beelzebul
 25 the prince of daemons." As Jesus knew what they were
 thinking, he said to them,

"Any realm divided against itself comes to ruin.

any city or house divided against itself will never
 stand;

26 and if Satan casts out Satan, he is divided against him-
 self;

how then can his realm stand?

27 Besides, if I cast out daemons by Beelzebul.

by whom do your sons cast them out?

Thus they will be your judges.

28 But if I cast out daemons by the Spirit of God,
 then the Reign of God has reached you already.

29 Why, how can anyone enter the strong man's house and
 plunder his goods, unless he first of all binds the strong
 man? Then he can plunder his house.

- 30 He who is not with me is against me,
and he who does not gather with me scatters.
- 31 I tell you therefore, men will be forgiven any sin and
blasphemy,
but they will not be forgiven for blaspheming the Son of man.
- 32 Whoever says a word against the Son of man will be forgiven,
but whoever speaks against the holy Spirit will never
be forgiven,
neither in this world nor in the world to come.
- 33 Either make the tree good and its fruit good,
or make the tree rotten and its fruit rotten;
for the tree is known by its fruit.
- 34 You brood of vipers, how can you speak good when you
are evil?
For the mouth utters what the heart is full of.
- 35 The good man brings good out of his good store,
and the evil man brings evil out of his store of evil.
- 36 I tell you, men will have to account on the day of judgment
for every light word they utter;
- 37 for by your words you will be acquitted,
and by your words you will be condemned."
- 38 Then some of the scribes and Pharisees said to him,
- 39 "Teacher, we would like to have some Sign from you." He
replied to them,
"It is an evil and disloyal generation that craves a
Sign,
but no Sign will be given to it except the Sign of the
prophet Jonah;
- 40 for as *Jonah was three days and three nights in the belly
of the whale,*
so the Son of man will be three days and three nights
in the heart of the earth.
- 41 The men of Nineve will rise at the judgment with this
generation and condemn it;
for when Jonah preached they did repent,
and here is One greater than Jonah.
- 42 The queen of the South will rise at the judgment with
this generation and condemn it;
for she came from the ends of the earth to listen to the
wisdom of Solomon,
and here is One greater than Solomon.
- 43 When an unclean spirit leaves a man, it roams through
dry places in search of refreshment and finds none. Then
it says, 'I will go back to the house I left,' and when it
comes it finds the house vacant, clean, and all in order.
- 45 Then it goes off to fetch seven other spirits worse than
itself; they go in and dwell there, and the last state of that

man is worse than the first. This is how it will be with the present evil generation."

46 He was still speaking to the crowds when his mother and brothers came and stood outside; they wanted to speak to
48 him.* But he replied to the man who told him this, "Who
49 is my mother? and who are my brothers?" Stretching out
his hand towards his disciples he said, "Here are my mother
50 and my brothers! Whoever does the will of my Father in
heaven, that is my brother and sister and mother."

2 **13** THAT same day Jesus went out of the house and seated
himself by the seaside; but, as great crowds gathered
to him, he entered a boat and sat down, while all the crowd
3 stood on the beach. He spoke at some length to them in
4 parables, saying: "A sower went out to sow, and as he
sowed some seeds fell on the road and the birds came and
5 ate them up. Some other seeds fell on stony soil where they
had not much earth, and shot up at once because they had
6 no depth of soil; but when the sun rose they got scorched
7 and withered away because they had no root. Some other
seeds fell among thorns, and the thorns sprang up and
8 choked them. Some other seeds fell on good soil and bore
a crop, some a hundredfold, some sixty, and some thirtyfold.
9 He who has an ear, let him listen to this."
10 Then the disciples came up and said to him, "Why do you
11 speak in parables?" He replied, "Because it is granted you
to understand the open secrets of the Realm of heaven, but
it is not granted to these people."

12 For he who has, to him shall more be given and richly
given,
but whoever has not, from him shall be taken even what
he has.

13 This is why I speak to them in parables, because for all
their seeing they do not see and for all their hearing they
14 do not hear or understand. In their case the prophecy of
Isaiah is being fulfilled:

You will hear and hear but never understand,

you will see and see but never perceive.

15 *For the heart of this people is obtuse,
their ears are heavy of hearing,
their eyes they have closed,
lest they see with their eyes and hear with their ears,*

* Ver. 47, which is rightly omitted by S*BL, the Old Latin and Syriac versions, etc., has been interpolated by an early copyist who wished to prepare for ver. 48 by using the material of Mark iii. 32. It runs thus: "And a man said to him, 'Here are your mother and brothers standing outside and wanting to speak to you.'"

lest they understand with their heart and turn again, and I cure them.

- 16 But blessed are your eyes for they see,
and your ears, for they hear!
- 17 I tell you truly, many prophets and good men have longed
to see what you see,
but they have not seen it;
and to hear what you hear,
but they have not heard it.
- 18 Now, listen to the parable of the sower. When anyone
19 hears the word of the Realm and does not understand it,
the evil one comes and snatches away what has been sown
in his heart; that is the man who is sown 'on the road.'
- 20 As for him who is sown 'on stony soil,' that is the man who
hears the word and accepts it at once with enthusiasm;
21 he has no root in himself, he does not last, but when the
word brings trouble or persecution he is at once repelled.
- 22 As for him who is sown 'among thorns,' that is the man
who listens to the word, but the worry of the world and the
delight of being rich choke the word; so it proves un-
23 fruitful. As for him who is sown 'on good soil,' that is the
man who hears the word and understands it: he bears fruit,
producing now a hundredfold, now sixty, and now thirty-
fold."
- 24 He put another parable before them. "The Realm of
heaven," he said, "is like a man who sowed good seed in
25 his field, but while men slept his enemy came and resowed
26 weeds among the wheat and then went away. When the
blade sprouted and formed the kernel, then the weeds ap-
27 peared as well. So the servants of the owner went to him
and said, 'Did you not sow good seed in your field, sir?'
- 28 How then does it contain weeds?' He said to them, 'An
enemy has done this.' The servants said to him, 'Then
29 would you like us to go and gather them?' 'No,' he said,
'for you might root up the wheat when you were gathering
30 the weeds. Let them both grow side by side till harvest:
and at harvest-time I will tell the reapers to gather the
weeds first and tie them in bundles to be burnt, but to col-
lect the wheat in my granary.'
- 31 He put another parable before them. "The Realm of
heaven," he said, "is like a grain of mustard-seed which a
32 man takes and sows in his field. It is less than any seed
on earth, but when it grows up it is larger than any plant,
it becomes a tree, so large that *the wild birds* come and
roost in its branches."
- 33 He told them another parable. "The Realm of heaven,"
he said, "is like dough which a woman took and buried in
three pecks of flour, till all of it was leavened."

34 Jesus said all this to the crowds in parables: he never
35 spoke to them except in a parable—to fulfil what had been
said by the prophet.

I will open my mouth in parables.

*I will speak out what has been hidden since the foundation
of the world.*

36 Then he left the crowds and went indoors. And his dis-
37 ciples came up to him saying, "Explain to us the parable of
38 the weeds in the field." So he replied, "He who sows the
39 good seed is the Son of man; the field is the world; the good
seed means the sons of the Realm; the weeds are the sons
40 of the evil one; the enemy who sowed them is the devil;
the harvest is the end of the world, and the reapers are
41 angels. Well then, just as the weeds are gathered and burnt
42 in the fire, so will it be at the end of the world; the Son
of man will despatch his angels, and they will gather out of
his Realm all who are hindrances and who practise iniquity,
43 and throw them into the furnace of fire; there men will
44 wail and gnash their teeth. Then the just will shine like
the sun in the Realm of their Father. He who has an ear,
let him listen to this.

44 The Realm of heaven is like treasure hidden in a field;
the man who finds it hides it and in his delight goes and
sells all he possesses and buys that field.

45 Again, the Realm of heaven is like a trader in search of
46 fine pearls: when he finds a single pearl of high price, he
is off to sell all he possesses and buy it.

47 Again, the Realm of heaven is like a net which was
48 thrown into the sea and collected fish of every sort. When
it was full, they dragged it to the beach and sitting down
they gathered the good fish into vessels but flung away the
49 bad. So will it be at the end of the world. The angels will
50 go out and separate the evil from among the just and fling
them into the furnace of fire; there men will wail and gnash
their teeth.

51 Have you understood all this?" They said to him, "Yes."
52 So he said to them, "Well then, every scribe who has be-
come a disciple of the Realm of heaven is like a householder
who produces what is new and what is old from his stores."

53 Now when Jesus had finished these parables he set out
54 from there, and went to his native place, where he taught
the people in the synagogue till they were astounded.
They said, "Where did he get this wisdom and these
55 miraculous powers? Is this not the son of the joiner? Is
not his mother called Mary, and his brothers James and
56 Joseph and Simon and Judas? Are not his sisters settled
57 here among us? Then where has he got all this?" So
they were repelled by him. But Jesus said to them, "A

prophet never goes without honour except in his native
 58 place and in his home." There he could not do many miracles owing to their lack of faith.

2 **14** At that time Herod the tetrarch heard about the fame
 of Jesus. And he said to his servants, "This is John
 the Baptist; he has risen from the dead. That is why
 miraculous powers are working through him."

3 For Herod had arrested John and bound him and put him
 in prison on account of Herodias the wife of his brother
 4 Philip, since John had told him, "You have no right to
 5 her." He was anxious to kill him but he was afraid of the
 6 people, for they held John to be a prophet. However, on
 Herod's birthday, the daughter of Herodias danced in public
 7 to the delight of Herod; whereupon he promised with an
 8 oath to give her whatever she wanted. And she, at the
 instigation of her mother, said, "Give me John the Baptist's
 9 head this moment on a dish." The king was sorry, but
 for the sake of his oath and his guests he ordered it to be
 10 given her; he sent and had John beheaded in the prison,
 11 his head was brought on a dish and given to the girl, and
 12 she took it to her mother. His disciples came and removed
 the corpse and buried him; then they went and reported it
 to Jesus.

13 When Jesus heard it he withdrew by boat to a desert
 place in private; but the crowds heard of it and followed
 14 him on foot from the towns. So when he disembarked he
 saw a large crowd, and out of pity for them he healed their
 15 sick folk. When evening fell, the disciples came up to him
 and said, "It is a desert place and the day is now gone;
 send off the crowds to buy food for themselves in the vil-
 16 lages." Jesus said to them, "They do not need to go away;
 17 give them some food yourselves." They said, "We have
 18 only five loaves with us and two fish." He said, "Bring
 19 them here to me." Then he ordered the crowds to recline
 on the grass, and after taking the five loaves and the two
 fish he looked up to heaven, blessed them, and after break-
 ing the loaves handed them to the disciples, and the dis-
 20 ciples handed them to the crowds. They all ate and had
 enough; besides, they picked up the fragments left over and
 21 filled twelve baskets with them. The men who ate num-
 bered about five thousand, apart from the women and chil-
 dren.

22 Then he made the disciples embark in the boat and cross
 before him to the other side, while he dismissed the crowds;
 23 after he had dismissed the crowds he went up the hill by
 24 himself to pray. When evening came he was there alone, but
 the boat was now in the middle of the sea, buffeted by the

25 waves (for the wind was against them). In the fourth watch
 26 of the night he went to them, walking on the sea, but when
 the disciples saw him walking on the sea they were terri-
 27 fied; "It is a ghost," they said and shrieked for fear. Then
 Jesus spoke to them at once; "Courage," he said, "it is I,
 28 have no fear." Peter answered him, "Lord, if it is really you,
 29 order me to come to you on the water." He said, "Come."
 Then Peter got out of the boat and walked over the water
 30 on his way to Jesus; but when he saw the strength of the
 wind he was afraid and began to sink. "Lord," he shouted,
 31 save me." Jesus at once stretched his hand out and caught
 him, saying, "How little you trust me! Why did you
 32 doubt?" When they got into the boat the wind dropped,
 33 and the men in the boat worshipped him, saying, "You are
 certainly God's Son."
 34 On crossing over they came to land at Gennesaret. The
 35 men of that place recognized him and sent all over the
 surrounding country, bringing him all who were ill
 36 and begging him to let them touch the mere tassel of his
 robe—and all who touched it got perfectly well.

2 **15** THEN Pharisees and scribes from Jerusalem came to
 Jesus, saying, "Why do your disciples transgress the
 tradition of the elders? They do not wash their hands
 3 when they take their food." He replied, "And why do you
 4 transgress the command of God with your traditions? God
 enjoined, *Honour your father and mother, and, He who*
 5 *curses his father or mother is to suffer death.* But you
 say, whoever tells his father or mother, 'This money might
 have been at your service but it is dedicated to God,'
 6 need not honour his father or mother. So you have repealed
 7 the law of God to suit your own tradition. You hypo-
 crites! Isaiah made a grand prophecy about you when he
 said,
 8 *This people honours me with their lips,*
but their heart is far away from me:
 9 *vain is their worship of me,*
for the doctrines they teach are but human precepts."
 10 Then he called the crowd and said to them, "Listen, under-
 stand this:
 11 it is not what enters a man's mouth that defiles him,
 what defiles a man is what comes out of his mouth."
 12 Then the disciples came up and said to him, "Do you know
 that the Pharisees have taken offence at what they hear
 13 you say?" He replied, "Any plant that my heavenly Father
 14 has not planted will be rooted up. Let them alone; they
 are blind guides of the blind, and if one blind man leads
 15 another, both of them will fall into a pit." Peter answered,

16 Explain this parable to us at anyrate." He said, "And are
 17 you totally ignorant? Do you not see how all that enters
 the mouth passes into the belly and is then thrown out
 18 into the drain, while what comes out of the mouth comes
 19 from the heart—and that is what defiles a man. For out
 of the heart come evil designs, murder, adultery, sexual
 20 vice, stealing, false witness, and slander. That is what
 defiles a man; a man is not defiled by eating with hands
 unwashed!"

21 Going away from there Jesus withdrew to the district of
 22 Tyre and Sidon. And a woman of Canaan came out of those
 parts and wailed, "Have pity on me, Lord, O Son of David!
 23 My daughter is cruelly possessed by a demon." But he
 made no answer to her. Then his disciples came up and
 pressed him, saying, "Send her away, she is wailing behind
 24 us." He replied, "It was only to the lost sheep of the house
 25 of Israel that I was sent." But she came and knelt before
 26 him, saying, "Lord, do help me." He replied, "It is not
 fair to take the children's bread and throw it to the dogs."
 27 "No, sir," she said, "but even the dogs eat the crumbs that
 28 fall from their master's table." At that Jesus replied, "O
 woman, you have great faith; your prayer is granted as you
 wish." And from that hour her daughter was cured.

29 Then Jesus removed from that country and went along
 the sea of Galilee; he went up the hillside and sat there.
 30 And large crowds came to him bringing the lame, and the
 blind, the dumb, the maimed, and many others; they laid
 31 them at his feet, and he healed them. This made the crowd
 wonder, to see dumb people speaking,* the lame walking,
 32 and the blind seeing. Then Jesus called his disciples and
 said, "I am sorry for the crowd; they have been three days
 with me now, and they have nothing to eat. I will not
 send them away starving, in case they faint on the road."
 33 The disciples said to him, "Where are we to get loaves
 34 enough in a desert to satisfy such a crowd?" Jesus said to
 them, "How many loaves have you got?" They said, "Seven,
 35 and some little fish." So he ordered the crowd to recline on
 36 the ground. He took the seven loaves and the fish and after
 giving thanks he broke them and gave them to the disciples,
 37 and the disciples to the crowds. So the people all ate and
 were satisfied, and they picked up the fragments left over
 38 and filled seven large baskets with them. The men who ate
 numbered four thousand, apart from the children and the
 39 women. Then he sent the crowd away, got into the boat and
 went to the territory of Magadan.

* Leaving out the phrase *καὶ λαλοῦντες ὁμιλίαις* with **S**, the Latin version, the Old Syriac, Origen, etc. Its insertion for harmonistic reasons is more likely than its omission.

16 Now the Pharisees and Sadducees came up and, in order to tempt him, asked him to show them a Sign from heaven. He replied,
 4 "It is an evil and disloyal generation that craves a Sign, and no Sign shall be given to it except the Sign of Jonah."^{*}

Then he left them and went away.

5 When the disciples reached the opposite side, they found they had forgotten to bring any bread. Jesus said to them: "See and beware of the leaven of the Pharisees and Sadducees." They argued among themselves, "But we have not brought any bread!" When Jesus noted this he said, "How little trust you have in me! Why all this talk, because you have brought no bread? Do you not understand even yet? Do you not remember the five loaves of the five thousand and how many baskets you took up? And the seven loaves of the four thousand and how many large baskets you took up? Why do you not see that I was not speaking to you about bread? No, beware of the leaven of the Pharisees and Sadducees." Then they realized that what he told them to beware of was not leaven[†] but the teaching of the Pharisees and Sadducees.

13 Now when Jesus came to the district of Caesarea Philippi he asked his disciples, "Who do people say the Son of man is?" They told him, "Some say John the Baptist, others Elijah, others Jeremiah or one of the prophets."
 15 He said to them, "And who do you say I am?" So Simon Peter replied, "You are the Christ, the Son of the living God." Jesus answered him, "You are a blessed man, Simon Bar-jona, for it was my Father in heaven, not flesh and blood, that revealed this to you. Now I tell you, Peter is your name[‡] and on this rock I will build my church; the powers of Hades shall not succeed against it. I will give you the keys of the Realm of heaven;

* Three uncials (C D W) of the fifth century and several versions, including the Latin and the Syriac (Vulgate), together with the Diatessaron, insert at the beginning of this answer the following:

"When evening comes, you say, 'It will be fine,' for the sky is red; in the morning you say, 'It will be stormy to-day,' for the sky is red and cloudy. You know how to distinguish the look of the sky, but you cannot read the signs of the times."

The majority of the uncials, with the Old Syriac and Origen, rightly omit the passage as irrelevant to the original text.

† Omitting τῶν ἁρτῶν after ζύμης with strong support from the Old Latin and Syriac versions.

‡ English fails to bring out the play on the Greek word for "rock." The French version reproduces it: "Et moi je te dis aussi que tu es le Pierre, et sur cette pierre je bâtirai mon église."

whatever you prohibit on earth will be prohibited in heaven,
and whatever you permit on earth will be permitted in heaven."

20 Then he forbade the disciples to tell anyone he was the Christ.

21 From that time Jesus began to show his disciples that he had to leave for Jerusalem and endure great suffering at the hands of the elders and high priests and scribes, and
22 be killed and raised on the third day. Peter took him and began to reprove him for it; "God forbid, Lord," he said,
23 "This must not be." But he turned and said to Peter, "Get behind me, you Satan! You are a hindrance to me! Your
24 outlook is not God's but man's." Then Jesus said to his disciples, "If anyone wishes to come after me, let him deny
himself, take up his cross, and to follow me;

25 for whoever wants to save his life will lose it,
and whoever loses his life for my sake will find it.

26 What profit will it be if a man gains the whole world and forfeits his own soul? What will a man offer as an equivalent for his soul? For the Son of man is coming in the glory of his Father with his angels, and then he will
28 reward everyone for what he has done. I tell you truly, there are some of those standing here who will not taste death till they see the Son of man coming himself to reign."

17 Six days afterwards Jesus took Peter, James and his brother John, and led them up a high hill by themselves; in their presence he was transfigured, his face shone like the sun, and his clothes turned white as light.
3 There appeared to them Moses and Elijah, who conversed
4 with Jesus. So Peter addressed Jesus and said, "Lord, it is a good thing we are here; if you like, I will put up three tents here, one for you, one for Moses, and one for Elijah."
5 He was still speaking when a bright cloud overshadowed them, and from the cloud a voice said,
"This is my Son, the Beloved,
in him is my delight:
listen to him."

6 When the disciples heard the voice they fell on their faces
7 in terror; but Jesus came forward and touched them, saying, "Rise, have no fear." And on raising their eyes they
9 saw no one except Jesus all alone. As they went down the hill Jesus ordered them, "Tell this vision to nobody until
10 the Son of man is raised from the dead." The disciples inquired of him, "Then why do the scribes say that Elijah
11 has to come first?" He replied, "Elijah to come and
12 restore all things? Nay, I tell you Elijah has already

come, but they have not recognized him—they have worked their will on him. And the Son of man will suffer at their hands in the same way.” Then the disciples realized he was speaking to them about John the Baptist.

When they reached the crowd, a man came up and knelt to him. “Ah, sir,” he said, “have pity on my son; he is an epileptic and he suffers cruelly, he often falls into the fire and often into the water. I brought him to your disciples, but they could not heal him.” Jesus answered, “O faithless and perverse generation, how long must I still be with you? How long have I to bear with you? Bring him here to me.” So Jesus checked the daemon and it came out of him, and from that hour the boy was healed. Then the disciples came to Jesus in private and said, “Why could we not cast it out?” He said to them, “Because you have so little faith. I tell you truly, if you had faith the size of a grain of mustard-seed, you could say to this hill, ‘Move from here to there,’ and remove it would; nothing would be impossible for you.”

When his adherents mustered in Galilee Jesus told them, “The Son of man is to be betrayed into the hands of men, they will kill him, but on the third day he will be raised.” They were greatly distressed at this.

When they reached Capharnahum, the collectors of the temple-tax came and asked Peter, “Does your teacher not pay the temple-tax?” He said, “Yes.” But when he went indoors Jesus spoke first; “Tell me, Simon,” he said, “from whom do earthly kings collect customs or taxes? Is it from their own people or from aliens?” “From aliens,” he said. Then Jesus said to him, “So their own people are exempt. However, not to give any offence to them, go to the sea, throw a hook in, and take the first fish you bring up. Open its mouth and you will find a five-shilling piece; take that and give it to them for me and for yourself.”

At that hour the disciples came and asked Jesus, “Who is greatest in the Realm of heaven?” So he called a child, set it among them, and said, “I tell you truly, unless you turn and become like children, you will never get into the Realm of heaven at all. Whoever humbles himself like this child, he is the greatest in the Realm of heaven; and whoever receives a little child like this for my sake, receives me. But whoever is a hindrance to one of these little ones who believe in me, better for him to have a great mill-stone hung round his neck and be sunk in the deep sea. Woe to the world for hindrances! Hindrances have to come, but—woe to the man by whom the hindrance does come!

- 8 If your hand or your foot is a hindrance to you, cut it off and throw it away;
better be maimed or crippled and get into Life,
than keep both feet or hands and be thrown into the everlasting fire.
- 9 If your eye is a hindrance to you, tear it out and throw it away;
better get into Life with one eye
than keep your two eyes and be thrown into the fire of Gehenna.
- 10 See that you do not despise one of these little ones; for I tell you, their angels in heaven always look on the face of my Father in heaven.
- 12 Tell me, if a man has a hundred sheep and one of them strays, will he not leave the ninety-nine sheep on the hills and go in search of the one that has strayed? And if he happens to find it, I tell you he rejoices over it more than
- 13 over the ninety-nine that never went astray. So it is not the will of your Father in heaven that a single one of these little ones should be lost.
- 15 If your brother sins [against you], go and reprove him, as between you and him alone. If he listens to you, then you
- 16 have won your brother over; but if he will not listen, take one or two others along with you, so that *every case may be decided on the evidence of two or of three witnesses.*
- 17 If he refuses to listen to them, tell the church; and if he refuses to listen to the church, treat him as a pagan or a
- 18 taxgatherer. I tell you truly,
Whatever you prohibit on earth will be prohibited in heaven,
and whatever you permit on earth will be permitted in heaven.
- 19 I tell you another thing: if two of you agree on earth about anything you pray for, it will be done for you by my
- 20 Father in heaven. For where two or three have gathered in my name, I am there among them."
- 21 Then Peter came up and said to him, "Lord, how often is my brother to sin against me and be forgiven? Up to
- 22 seven times?" Jesus said to him, "Seven times? I say,
- 23 seventy times seven! That is why the Realm of heaven may be compared to a king who resolved to settle accounts
- 24 with his servants. When he began the settlement, a debtor
- 25 was brought in who owed him three million pounds; as he was unable to pay, his master ordered him to be sold, along with his wife and children and all he had, in payment of the sum. So the servant fell down and prayed
- 26 him, 'Have patience with me, and I will pay you it all.'
- 27 And out of pity for that servant his master released him

28 and discharged his debt. But as that servant went away, he met one of his fellow-servants who owed him twenty pounds, and seizing him by the throat he said, 'Pay your debt!' So his fellow-servant fell down and implored him, saying, 'Have patience with me, and I will pay you.' But he refused; he went and had him thrown into prison, till he should pay the debt. Now when his fellow-servants saw what had happened they were greatly distressed, and they went and explained to their master all that had happened. Then his master summoned him and said, 'You scoundrel of a servant! I discharged all that debt for you, because you implored me. Ought you not to have had mercy on your fellow-servant, as I had on you?' And in hot anger his master handed him over to the torturers, till he should pay him all the debt. My Father will do the same to you unless you each forgive your brother from the heart."

19 WHEN Jesus finished saying this he moved from Galilee and went to the territory of Judaea that lies across the Jordan. Large crowds followed him and he healed them there.

3 Then the Pharisees came up to tempt him. They asked, "Is it right to divorce one's wife for any reason?" He replied, "Have you never read that He who *created them male and female* from the beginning said,

*Hence a man shall leave his father and mother,
and cleave to his wife,
and the pair shall be one flesh?*

6 So they are no longer two, but one flesh. What God has joined, then, man must not separate." They said to him, "Then why did Moses lay it down that we were to *divorce by giving a separation-notice*?" He said to them, "Moses permitted you to divorce your wives, on account of the hardness of your hearts, but it was not so from the beginning. I tell you, whoever divorces his wife except for unchastity and marries another woman, commits adultery; and he who marries a divorced woman commits adultery."

10 The disciples said to him, "If that is a man's position with his wife, there is no good in marrying." He said to them, "True, but this truth is not practicable for everyone, it is only for those who have the gift.

12 There are eunuchs who have been eunuchs from their birth, there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Realm of heaven.

Let anyone practice it for whom it is practicable."

13 Then children were brought to him that he might lay his hands on them and pray over them. The disciples

14 checked the people, but Jesus said to them, "Let the children alone, do not stop them from coming to me: the
15 Realm of heaven belongs to such as these." Then he laid his hands on them and went upon his way.

16 Up came a man and said to him, "Teacher, what good
17 deed must I do to gain life eternal?" He said to him, "Why do you ask me about what is good? One alone is
18 good. But if you want to get into Life, keep the com-

mands, *you shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honour your father and mother, and you must love your neighbour*
19 *as yourself.*" The young man said, "I have observed all

20 these. What more is wanting?" Jesus said to him, "If you want to be perfect, go and sell your property, give the
21 money to the poor and you shall have treasure in heaven;

22 then come and follow me." When the young man heard that, he went sadly away, for he had great possessions.

23 And Jesus said to his disciples, "I tell you truly, it will be difficult for a rich man to get into the Realm of heaven.

24 I tell you again, it is easier for a camel to get through a needle's eye than for a rich man to get into the Realm of

25 God." When the disciples heard this they were utterly astounded; they said, "Who then can possibly be saved?"

26 Jesus looked at them and said, "This is impossible for men, but anything is possible for God." Then Peter replied,

27 "Well, we have left our all and followed you. Now what are we to get?" Jesus said to them, "I tell you truly, in the
28 new world, when the Son of man shall sit on the throne of his glory, you who have followed me shall also sit on twelve

29 thrones to govern the twelve tribes of Israel. Everyone who has left brothers or sisters or father or mother or wife or children or lands or houses for my name's sake
30 will get a hundred times as much and inherit life eternal.

Many who are first shall be last, and many who are last shall be first.

20 For the Realm of heaven is like a householder who went out early in the morning to hire labourers for
2 his vineyard; and after agreeing with the labourers to pay them a shilling a day he sent them into his vineyard.

3 Then, on going out at nine o'clock he noticed some other labourers standing in the marketplace doing nothing; to
4 them he said, 'You go into the vineyard too, and I will give you whatever wage is fair.' So they went in. Going out
5 again at twelve o'clock and at three o'clock, he did the same thing. And when he went out at five o'clock he came
6 upon some others who were standing; he said to them,

7 'Why have you stood doing nothing all the day?' 'Because

nobody hired us,' they said. He told them, 'You go into the vineyard too.' Now when evening came the master of the vineyard said to his bailiff, 'Summon the labourers and pay them their wages, beginning with the last and going on to the first.*' When those who had been hired about five o'clock came, they got a shilling each. So when the first labourers came up, they supposed they would get more; but they too got each their shilling. And on getting it they grumbled at the householder. 'These last,' they said, 'have only worked a single hour, and yet you have ranked them equal to us who have borne the brunt of the day's work and the heat!' Then he replied to one of them, 'My man, I am not wronging you. Did you not agree with me for a shilling? Take what belongs to you and be off. I choose to give this last man the same as you. Can I not do as I please with what belongs to me? Have you a grudge because I am generous?' So shall the last be first and the first last."

Now as Jesus was about to go up to Jerusalem he took the twelve aside by themselves and said to them as they were on the road, "We are going up to Jerusalem, and the Son of man will be betrayed to the high priests and scribes; they will sentence him to death and hand him over to the Gentiles to be mocked and scourged and crucified; then on the third day he will be raised."

Then the mother of the sons of Zebedaeus came up to him with her sons, praying him for a favour. He said to her, "What do you want?" She said, "Give orders that my two sons are to sit at your right hand and at your left in your Realm." Jesus replied, "You do not know what you are asking. Can you drink the cup I am going to drink?" They said to him, "We can." "You shall drink my cup," said Jesus, "but it is not for me to grant seats at my right hand and at my left; these belong to the men for whom they have been destined by my Father." When the ten heard of this, they were angry at the two brothers, but Jesus called them and said,

"You know the rulers of the Gentiles lord it over them, and their great men overbear them:
not so with you.
Whoever wants to be great among you must be your servant,
and whoever wants to be first among you must be your slave;
just as the Son of man has not come to be served but to serve,
and to give his life as a ransom for many."

* Note the connexion between this parable (ver. 16) and xix. 30.

29 As they were leaving Jericho a crowd followed him,
 30 and when two blind men who were sitting beside the road
 heard Jesus was passing, they shouted, "O Lord, Son of
 31 David, have pity on us!" The crowd checked them and
 told them to be quiet, but they shouted all the louder, "O
 32 Lord, Son of David, have pity on us!" So Jesus stopped
 and called them. He said, "What do you want me to do
 33 for you?" "Lord," they said, "we want our eyes opened."
 34 Then Jesus in pity touched their eyes, and they regained
 their sight at once and followed him.

21 WHEN they came near Jerusalem and had reached
 Bethphage at the Hill of Olives, then Jesus des-
 2 patched two disciples, saying to them, "Go to the village
 in front of you and you will at once find an ass tethered
 with a colt alongside of her; untether them and bring
 3 them to me. If anyone says anything to you, you will say
 that the Lord needs them; then he will at once let them
 4 go." This took place for the fulfilment of what had been
 spoken by the prophet,

5 *Tell the daughter of Sion,
 'Here is your king coming to you,
 He is gentle and mounted on an ass,
 And on a colt the foal of a beast of burden.'*

6 So the disciples went and did as Jesus told them;
 7 they brought the ass and the colt and put their clothes on
 8 them. Jesus seated himself on them, and the greater part
 of the crowd spread their clothes on the road, while others
 cut branches from the trees and strewed them on the road.
 9 And the crowds who went in front of him and who fol-
 lowed behind shouted,

*"Hosanna to the Son of David;
 Blessed be he who comes in the Lord's name!
 Hosanna in high heaven!"*

10 When he entered Jerusalem the whole city was in excite-
 11 ment over him. "Who is this?" they said, and the crowds
 replied, "This is the prophet Jesus from Nazaret in Gal-
 12 lee!" Then Jesus went into the temple of God and drove
 out all who were buying and selling inside the temple;
 he upset the tables of the money-changers and the stalls
 13 of those who sold doves, and told them, "It is written, *My
 house shall be called a house of prayer*, but you make it
a den of robbers."

14 Blind and lame people came up to him in the temple and
 15 he healed them. But when the high priests and scribes
 saw his wonderful deeds and saw the children who shouted
 in the temple, "Hosanna to the Son of David!" they were
 16 indignant; they said to him, "Do you hear what they are

saying?" "Yes," said Jesus, "have you never read *Thou hast brought praise to perfection from the mouth of babes and sucklings*?" Then he left them and went outside the city to Bethany, where he spent the night.

18 In the morning as he came back to the city he felt
19 hungry, and noticing a fig tree by the roadside he went
up to it, but found nothing on it except leaves. He said
to it, "May no fruit ever come from you after this!" And
20 instantly the fig tree withered up. When the disciples
saw this they marvelled. "How did the fig tree wither
21 up in an instant?" they said. Jesus answered, "I tell you
truly, if you have faith, if you have no doubt, you will
not only do what has been done to the fig tree but even
if you say to this hill, 'Take and throw yourself into the
22 sea,' it will be done. All that ever you ask in prayer you
shall have, if you believe."

23 When he entered the temple, the high priests and elders
of the people came up to him as he was teaching, and said,
"What authority have you for acting in this way? Who
24 gave you this authority?" Jesus replied, "Well, I will
ask you a question, and if you answer me, then I will tell
25 you what authority I have for acting as I do. Where did
the baptism of John come from? From heaven or from
men?" Now they argued to themselves, "If we say, 'From
heaven,' he will say to us, 'Then why did you not believe
26 him?' And if we say, 'From men,' we are afraid of the
27 crowd, for they all hold that John was a prophet." So
they answered Jesus, "We do not know." He said to them,
"No more will I tell you what authority I have for acting
28 as I do. Tell me what you think. A man had two sons.
He went to the first and said, 'Son, go and work in the
29 vineyard to-day'; he replied, 'I will go, sir,' but he did not
30 go. The man went to the second and said the same to
him; he replied, 'I will not,' but afterwards he changed his
31 mind and did go. Which of the two did the will of the
father?" They said, "The last." Jesus said to them, "I
tell you truly, the taxgatherers and harlots are going into
32 the Realm of God before you. For John showed you the
way to be good and you would not believe him; the tax-
gatherers and harlots believed him, and even though you
saw that, you would not change your mind afterwards and
believe him."

33 Listen to another parable. There was a householder who
planted a vineyard, put a fence round it, dug a wine-vat in-
side it, and built a watchtower; then he leased it to vine-
34 dressers and went abroad. When the fruit-season was
near, he sent his servants to the vinedressers to collect his
35 fruit; but the vinedressers took his servants and flogged

36 one, killed another, and stoned a third. Once more he sent some other servants, more than he had sent at first, 37 and they did the same to them. Afterwards he sent them 38 his son; 'They will respect my son,' he said. But when the vinedressers saw his son they said to themselves, 'Here is the heir; come on, let us kill him and seize his inheritance!' So they took and threw him outside the vineyard 39 and killed him. Now, when the owner of the vineyard 40 comes, what will he do to these vinedressers?" They 41 replied, "He will utterly destroy the wretches and lease the vineyard to other vinedressers who will give him the 42 fruits in their season." Jesus said to them, "Have you never read in the scriptures,

*The stone that the builders rejected
is the chief stone now of the corner:
this is the doing of the Lord,
and a wonder to our eyes?*

43 I tell you therefore that the Realm of God will be taken from you and given to a nation that bears the fruits of the Realm.

44 [Everyone who falls on this stone will be shattered, and whoever it falls upon will be crushed.]

45 When the high priests and Pharisees heard these parables 46 they knew he was speaking about them; they tried to get hold of him, but they were afraid of the crowds, as the crowds held him to be a prophet.

2 **22** THEN Jesus again addressed them in parables. "The Realm of heaven," he said, "may be compared to a king who gave a marriage-banquet in honour of his son. 3 He sent his servants to summon the invited guests to the 4 feast, but they would not come. Once more he sent some other servants, saying, 'Tell the invited guests, here is my supper all prepared, my oxen and fat cattle are killed, 5 everything is ready; come to the marriage-banquet.' But they paid no attention and went off, one to his estate, 6 another to his business, while the rest seized his servants 7 and ill-treated them and killed them. The king was enraged; he sent his troops and destroyed those murderers 8 and burned up their city. Then he said to his servants, 'The marriage-banquet is all ready, but the invited guests 9 did not deserve it. So go to the byeways and invite anyone 10 you meet to the marriage-banquet.' And those servants went out on the roads and gathered all they met, bad and good alike. Thus the marriage-banquet was supplied 11 with guests. Now when the king came in to view his guests, he saw a man there who was not dressed in a 12 wedding-robe. So he said to him, 'My man, how did you

get in here without a wedding-robe?" The man was speechless. Then said the king to his servants, "Take him hand and foot, and throw him outside, out into the darkness; there men will wail and gnash their teeth. For many are invited but few are chosen."

Then the Pharisees went and plotted to trap him in talk. They sent him their disciples with the Herodians, who said, "Teacher, we know you are sincere and that you teach the Way of God honestly and fearlessly; you do not court human favour. Tell us, then, what you think about this. Is it right to pay taxes to Caesar or not?" But Jesus detected their malice. He said, "Why do you tempt me, you hypocrites? Show me the coin for taxes." So they brought him a shilling. Then Jesus said to them, "Whose likeness, whose inscription is this?" "Caesar's," they said. Then he told them, "Give Caesar what belongs to Caesar, give God what belongs to God." When they heard that they marvelled; then they left him and went away.

That same day some Sadducees came up to him, men who hold there is no resurrection. They put this question to him: "Teacher, Moses said that if anyone dies without children, his brother is to espouse his wife and raise offspring for his brother. Now there were seven brothers in our number. The first married and died; as he had no children he left his wife to his brother. The same happened with the second and the third, down to the seventh. After them all the woman died. Now at the resurrection whose wife will she be? They all had her." Jesus answered them, "You go wrong because you understand neither the scriptures nor the power of God. At the resurrection people neither marry nor are married, they are like the angels of God in heaven. And as for the resurrection of the dead, have you not read what was said to you by God, *I am the God of Abraham and the God of Isaac and the God of Jacob*? He is not a God of dead people but of living." And when the crowds heard it, they were astounded at his teaching.

When the Pharisees heard he had silenced the Sadducees, they mustered their forces, and one of them, a jurist, put a question in order to tempt him. "Teacher," he said, "what is the greatest command in the Law?" He replied, "*You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind*. This is the greatest and chief command. There is a second like it: *you must love your neighbour as yourself*. The whole Law and the prophets hang upon these two commands."

As the Pharisees had mustered, Jesus put a question to them. "Tell me," he said, "what you think about the Christ.

43 Whose son is he?" They said to him, "David's." He said to them, "How is it then that David in the Spirit calls him Lord?"

44 *The Lord said to my Lord, 'Sit at my right hand, till I put your enemies under your feet!'*

45 If David calls him *Lord*, how can he be his son?" No one could make any answer to him, and from that day no one ventured to put another question to him.

23 THEN JESUS spoke to the crowds and to his disciples.
2 "The scribes and Pharisees sit on the seat of Moses;
3 so do whatever they tell you, obey them, but do not do as
4 they do. They talk but they do not act. They make up
5 heavy loads and lay them on men's shoulders but they will
6 not stir a finger to remove them. Besides, all they do is
7 done to catch the notice of men; they make their phylacteries broad, they wear large tassels, they are fond of the
8 best places at banquets and the front seats in the synagogues; they like to be saluted in the marketplaces and to be called 'rabbi' by men.

8 But you are not to be called 'rabbi,'
9 for One is your teacher, and you are all brothers;
9 you are not to call anyone 'father' on earth,
10 for One is your heavenly Father;

10 nor must you be called 'leaders,'
11 for One is your leader, even the Christ.
11 He who is greatest among you must be your servant.

12 Whoever uplifts himself will be humbled,
13 and whoever humbles himself will be uplifted.

13 Woe to you, you impious scribes and Pharisees!
14 you shut the Realm of heaven in men's faces;
15 you neither enter yourselves,
16 nor will you let those enter who are on the point of entering.

15 Woe to you, you impious scribes and Pharisees!
16 you traverse sea and land to make a single proselyte,
17 and when you succeed you make him a son of Gehenna
18 twice as bad as yourselves.

16 Woe to you, blind guides that you are!
17 you say, 'Swear by the sanctuary, and it means nothing;
18 but swear by the gold of the sanctuary, and the oath
19 is binding.'

17 You are senseless and blind! for which is the greater,
18 the gold or the sanctuary that makes the gold sacred?
19 You say again, 'Swear by the altar, and it means nothing;
20 but swear by the gift upon it, and the oath is binding.'

19 You are blind! for which is the greater,

- the gift or the altar that makes the gift sacred?
 20 He who swears by the altar
 swears by it and by all that lies on it;
 21 he who swears by the sanctuary
 swears by it and by Him who inhabits it:
 22 he who swears by heaven
 swears by the throne of God and by Him who sits
 upon it.
 23 Woe to you, you impious scribes and Pharisees!
 you tithe mint and dill and cummin,
 and omit the weightier matters of the law,
 justice and mercy and faithfulness;
 these latter you ought to have practised—without omit-
 ting the former.
 24 Blind guides that you are,
 filtering away the gnat and swallowing the camel!
 25 Woe to you, you irreligious scribes and Pharisees!
 you clean the outside of the cup and the plate,
 but inside they are filled with your rapacity and
 self-indulgence.
 26 Blind Pharisee! first clean the inside of the cup,
 so that the outside may be clean as well.
 27 Woe to you, you irreligious scribes and Pharisees!
 you are like tombs white-washed;
 they look comely on the outside,
 but inside they are full of dead men's bones and all
 manner of impurity.
 28 So to men you seem just,
 but inside you are full of hypocrisy and iniquity.
 29 Woe to you, you irreligious scribes and Pharisees! You
 build tombs for the prophets and decorate the tombs of the
 30 just, and you say 'If we had been living in the days of our
 fathers, we would not have joined them in shedding the
 31 blood of the prophets.' So you are witnesses against your-
 selves, that you are sons of those who killed the prophets!
 32 And you will fill up* the measure that your fathers filled.
 33 You serpents! you brood of vipers! how can you escape
 34 being sentenced to Gehenna? This is why I will send you
 prophets, wise men, and scribes, some of whom you will kill
 and crucify, some of whom you will flog in your synagogues
 35 and persecute from town to town; it is that on you may
 fall the punishment for all the just blood shed on earth
 from the blood of Abel the just down to the blood of
 Zechariah the son of Barachiah, whom you murdered be-
 36 tween the sanctuary and the altar. I tell you truly, it will
 all come upon this generation.

* Reading *πληρώσετε* with B, Syr. Sin.

37 O Jerusalem, Jerusalem! slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But you would not have it! See, 38 *your House is left to you, desolate.* For I tell you, you will never see me again till you say, *Blessed be he who comes in the Lord's name.*"

24 So Jesus left the temple and went on his way. His disciples came forward to point out to him the temple-buildings, but he replied to them, "You see all this? I tell you truly, not a stone here will be left upon another, without being torn down."

3 So as he sat on the Hill of Olives the disciples came up to him in private and said, "Tell us, when will this happen? What will be the sign of your arrival and of the end of the 4 world?" Jesus replied, "Take care that no one misleads 5 you; for many will come in my name, saying 'I am the 6 Christ,' and they will mislead many. You will hear of wars and rumours of wars; see and do not be alarmed. *These 7 have to come,* but it is not the end yet. For *nation will rise against nation, and realm against realm;* there will be 8 famines and earthquakes here and there. All that is but 9 the beginning of the trouble. Then men will hand you over to suffer affliction, and they will kill you; you will be hated 10 by all the Gentiles on account of my name. And *many will be repelled* then, they will betray one another and hate one 11 another. Many false prophets will rise and mislead 12 many. And in most of you love will grow cold by the increase of iniquity; but he will be saved who holds out to 13 the very end. This gospel of the Reign shall be preached all over the wide world as a testimony to all the Gentiles, and then the end will come.

15 So when you see *the appalling Horror* spoken of by the prophet Daniel, standing erect *in the holy place* (let the 16 reader note this), then let those who are in Judaea fly to 17 the hills; a man on the housetop must not go down to fetch what is inside his house, and a man in the field must not 18 turn back to get his coat. Woe to women with child and to 19 women who give suck in those days! Pray that you may 20 not have to fly in winter or on the sabbath, for there will be 21 *sore misery* then, *such as has never been from the beginning of the world till now*—no and never shall be. Had 22 not those days been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short.

23 If anyone tells you at that time, 'Here is the Christ!' or, 24 'there he is!' do not believe it; for false Christs and false

- prophets will rise and bring forward great signs and wonders, so as to mislead the very elect,—if that were possible. (I am telling you this beforehand.)
- 25 If they tell you, 'Here he is in the desert,'
do not go out;
'here he is in the chamber,'
do not believe it.
- 26 For like lightning that shoots from east to west,
so will be the arrival of the Son of man.
- 27 Wherever the body lies,
there will the vultures gather.
- 28 Immediately after the misery of those days
the sun will be darkened,
and the moon will not yield her light,
the stars will drop from heaven
and the orbs of the heavens will be shaken.
- 29 Then the Sign of the Son of man will appear in heaven;
then all tribes on earth will wail, they will see *the Son of man coming on the clouds of heaven with great power and*
- 30 glory. He will despatch his angels *with a loud trumpet-call to muster his elect from the four winds, from the verge of heaven to the verge of earth.*
- 31 Let the fig tree teach you a parable. As soon as its branches turn soft and put out leaves, you know summer is
- 32 at hand; so, whenever you see all this happen, you may be sure He is at hand, at the very door.
- 33 I tell you truly, the present generation will not pass away
- 34 till all this happens. Heaven and earth will pass away, but my words will never pass away.
- 35 Now no one knows anything about that day or hour, not
- 36 even the angels in heaven, but only my Father. As were the days of Noah, so will the arrival of the Son of man be.
- 37 For as in the days before the deluge people ate and drank, married and were married, till the day *Noah entered the ark*; and as they knew nothing till the deluge came and swept them all away; so will the arrival of the Son of man be.
- 38 Then there will be two men in the field,
one will be taken and one will be left;
- 39 two women will be grinding at the millstone,
one will be taken and one will be left.
- 40 Keep on the watch then, for you never know what day your
- 41 Lord will come. But be sure of this, that if the householder had known at what watch in the night the thief was coming, he would have been on the watch, he would not have
- 42 allowed his house to be broken into. So be ready yourselves, for the Son of man is coming at an hour you do not expect.

45 Now where is the trusty and thoughtful servant, whom
 46 his lord and master has set over his household to assign
 47 them their supplies at the proper time? Blessed is that
 48 servant if his lord and master finds him so doing when he
 49 arrives! I tell you truly, he will set him over all his prop-
 48 erty. But if the² bad servant says to himself, 'My lord and
 49 master is long of coming,' and if he starts to beat his fel-
 50 low-servants and to eat and drink with drunkards, that
 51 servant's lord and master will arrive on a day when he does
 not expect him and at an hour which he does not know;
 he will cut him in two and assign him the fate of the hypo-
 crites. There men will wail and gnash their teeth.

25 THEN shall the Realm of heaven be compared to ten
 2 maidens who took their lamps and went out to meet
 3 the bridegroom and the bride.† Five of them were stupid
 3 and five were sensible. For although the stupid took their
 4 lamps, they took no oil with them, whereas the sensible
 5 took oil in their vessels as well as their lamps. As the
 6 bridegroom was long of coming, they all grew drowsy and
 6 went to sleep. But at midnight the cry arose, 'Here is the
 7 bridegroom! Come out to meet him!' Then all the maidens
 8 rose and trimmed their lamps. The stupid said to the sen-
 8 sible, 'Give us some of your oil, for our lamps are going
 9 out.' But the sensible replied, 'No, there may not be enough
 9 for us and for you. Better go to the dealers and buy for
 10 yourselves.' Now while they were away buying oil, the
 10 bridegroom arrived; those maidens who were ready accom-
 11 panied him to the marriage-banquet, and the door was shut.
 11 Afterwards the rest of the maidens came and said, 'Oh sir,
 12 oh sir, open the door for us!' but he replied, 'I tell you
 13 frankly, I do not know you.' Keep on the watch then, for
 you know neither the day nor the hour.

14 For the case is that of a man going abroad, who sum-
 14 moned his servants and handed over his property to them;
 15 to one he gave twelve hundred pounds, to another five
 15 hundred, and to another two hundred and fifty; each got
 according to his capacity. Then the man went abroad.
 16 The servant who had got the twelve hundred pounds at once
 16 went and traded with them, making another twelve hundred.
 17 Similarly the servant who had got the five hundred pounds
 17 made another five hundred. But the servant who had got
 18 the two hundred and fifty pounds went off and dug a hole

* Omitting [ἐκεῖνος], a harmonistic gloss from Luke xii. 45.

† The words *καὶ τῆς νύμφης* are added by D X*, the Latin and Syriac versions, etc. Their omission may have been due to the feeling of the later church that Jesus as the Bridegroom ought alone to be mentioned.

19 in the ground and hid his master's money. Now a long time
afterwards the master of those servants came back and
20 settled accounts with them. Then the servant who had got
the twelve hundred pounds came forward, bringing twelve
hundred more; he said, 'You handed me twelve hundred
pounds, sir; here I have gained another twelve hundred.'
21 His master said to him, 'Capital, you excellent and trusty
servant! You have been trusty in charge of a small sum:
I will put you in charge of a large sum. Come and share
22 your master's feast.' Then the servant with the five
hundred pounds came forward. He said, 'You handed me
five hundred pounds, sir; here I have gained another
23 five hundred.' His master said to him, 'Capital, you ex-
cellent and trusty servant! You have been trusty in
charge of a small sum: I will put you in charge of a
24 large sum. Come and share your master's feast.' Then
the servant who had got the two hundred and fifty pounds
came forward. He said, 'I knew you were a hard man,
sir, reaping where you never sowed and gathering
25 where you never winnowed. So I was afraid; I went and
hid your two hundred and fifty pounds in the earth.
26 There's your money!' His master said to him in reply, 'You
rascal, you idle servant! You knew, did you, that I reap
where I have never sowed and gather where I have never
27 winnowed! Well then, you should have handed my money
to the bankers and I would have got my capital with inter-
28 est when I came back. Take therefore the two hundred
and fifty pounds away from him, give it to the servant who
had the twelve hundred.'

29 For to everyone who has shall more be given and richly
given;

but from him who has nothing, even what he has shall
be taken.

30 Throw the good-for-nothing servant into the darkness out-
side; there men will wail and gnash their teeth.

31 When the Son of man comes in his glory and *all the*
angels with him, then he will sit on the throne of his glory,
32 and all nations will be gathered in front of him; he will
separate them one from another, as a shepherd separates
33 the sheep from the goats, setting the sheep on his right
34 hand and the goats on his left. Then shall the King say
to those on his right, 'Come, you whom my Father has
blessed, come into your inheritance in the realm prepared
for you from the foundation of the world.'

35 For I was hungry and you fed me,
I was thirsty and you gave me drink,
I was a stranger and you entertained me,
36 I was unclothed and you clothed me,

I was ill and you looked after me.

I was in prison and you visited me.'

37 Then the just will answer,

'Lord, when did we see you hungry and fed you? or thirsty and gave you drink?

38 when did we see you a stranger and entertain you? or unclothed and clothed you?

39 when did we see you ill or in prison and visit you?'

40 The King will answer them, 'I tell you truly, in so far as you did it to one of these brothers of mine, even to the least

41 of them, you did it to me.' Then he will say to those on the left, 'Begone from me, you accursed ones, to the eternal fire which has been prepared for the devil and his angels!

42 For I was hungry but you never fed me,

I was thirsty but you never gave me drink,

43 I was a stranger but you never entertained me,

I was unclothed but you never clothed me,

I was ill and in prison but you never looked after me.'

44 Then they will answer too, 'Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or

45 in prison, and did not minister to you?' Then he will answer them, 'I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.'

46 So they shall depart to eternal punishment, and the just to eternal life."

2 **26** WHEN Jesus finished saying all this he said to his disciples, "You know the passover is to be held two days after this; and the Son of man will be delivered up to be crucified."

3 Then the high priests and the elders of the people met in the palace of the high priest who was called Caiaphas and took counsel together to get hold of Jesus by craft and have him put to death. "Only," they said, "it must not be during the festival, in case of a riot among the people."

6 Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to him with an alabaster flask of expensive perfume which she poured over his head as

8 he lay at table. When the disciples saw this they were

9 angry. "What is the use of this waste?" they said; "the perfume might have been sold for a good sum, and the poor

10 might have got that." But Jesus was aware of what they said, and he replied, "Why are you annoying the woman?

11 It is a beautiful thing she has done to me. The poor you always have beside you, but you will not always have me.

12 In pouring this perfume on my body she has acted in view of my burial. I tell you truly, wherever this gospel is

preached through all the world, men will speak of what she has done in memory of her."

14 Then one of the twelve called Judas Iscariot went
15 and said to the high priests, "What will you give me for betraying him to you?" And *they weighed out* for him *thirty*
16 *silver pieces*. From that moment he sought a good opportunity to betray him.

17 On the first day of unleavened bread the disciples of Jesus came up and said to him, "Where do you want us to prepare
18 for you to eat the passover?" He said, "Go into the city to so-and-so; tell him that the Teacher says, 'My time is near, I will celebrate the passover at your house with my disciples.'" So the disciples did as Jesus had told them and
19 prepared the passover. When evening came he lay at table
20 with the disciples, and as they were eating he said, "One
21 of you is going to betray me." They were greatly distressed
22 at this, and each of them said to him, "Lord, surely it is
23 not me." He answered, "One who has dipped his hand into
24 the same dish as myself is going to betray me. The Son of man goes the road that the scripture has described for him, but woe to the man by whom the Son of man is betrayed!
25 Better that man had never been born!" Then Judas his betrayer said, "Surely it is not me, rabbi?" He said to him, "Is it not?"

26 As they were eating he took a loaf and after the blessing he broke it; then he gave it to the disciples saying, "Take
27 and eat this, it means my body." He also took a cup and after thanking God he gave it to them saying, "Drink of
28 it, all of you; this means my blood, the new *covenant-blood*,
29 shed for many, to win the remission of their sins. I tell you, after this I will never drink this produce of the vine till the day I drink it new with you in the Realm of my Father."

30 After the hymn of praise they went out to the Hill of
31 Olives. Then Jesus said to them, "You will all be disconcerted over me to-night, for it is written, *I will strike at the shepherd and the sheep of the flock will be scattered*.
32 But after my rising I will precede you to Galilee." Peter
33 answered, "Supposing they are all disconcerted over you,
34 I will not be disconcerted." Jesus said to him, "I tell you truly, you will disown me three times this very night,
35 before the cock crows." Peter said to him, "Even though I have to die with you, I will never disown you." And all the disciples said the same thing.

36 Then Jesus came with them to a place called Gethsemane, and he told the disciples, "Sit here till I go over there and
37 pray." But he took Peter and the two sons of Zebedaeus along with him; and when he began to feel distressed and

38 agitated, he said to them, "*My heart is sad*, sad even to
39 death; stay here and watch with me." Then he went forward a little and fell on his face praying, "My father, if it is possible, let this cup pass me. Yet, not what I will but
40 what thou wilt." Then he went to the disciples and found them asleep; and he said to Peter, "So the three of you could
41 not watch with me for a single hour? Watch and pray, all of you, so that you may not slip into temptation. The
42 spirit is eager but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cup
43 cannot pass unless I drink it, thy will be done." And when he returned he found them asleep again, for their eyes
44 were heavy. So he left them and went back for the third
45 time, praying in the same words as before. Then he went to the disciples and said to them, "Still asleep? still resting? The hour is near, the Son of man is betrayed into the
46 hands of sinners. Come, get up and let us go. Here is my
47 betrayer close at hand!" While he was still speaking, up came Judas, one of the twelve, accompanied by a large mob with swords and clubs who had come from the high priests
48 and the elders of the people. Now his betrayer had given them a signal; he said, "Whoever I kiss, that is the man."
49 So he went up at once to Jesus; "Hail, rabbi!" he said, and
50 kissed him. Jesus said, "My man, do your errand." Then
51 they laid hands on Jesus and seized him. One of his companions put out his hand, drew his sword, and struck the
52 servant of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; all who
53 draw the sword shall die by the sword. What! do you think I cannot appeal to my Father to furnish me at this moment
54 with over twelve legions of angels? Only, how could the scriptures be fulfilled then—the scriptures that say this
55 must be so?" At that hour Jesus said to the crowds, "Have you sallied out to arrest me like a robber, with swords and clubs? Day after day I sat in the temple teaching, and you
56 never seized me. However, this has all happened for the fulfilment of the prophetic scriptures!"
57 Then all the disciples left him and fled; but those who had seized Jesus took him away to the house of Caiaphas the high priest, where the scribes and elders had gathered.
58 Peter followed him at a distance as far as the courtyard of the high priest, and when he got inside he sat down beside the attendants to see the end.
59 Now the high priests and the whole of the Sanhedrin tried to secure false witness against Jesus, in order to have him
60 put to death; but they could find none, although a number of false witnesses came forward. However, two men came
61 forward at last and said, "This fellow declared, 'I can

destroy the temple of God and build it in three days."

62 So the high priest rose and said to him, "Have you no reply
63 to make? What of this evidence against you?" Jesus said
nothing. Then the high priest addressed him, "I adjure you
by the living God, tell us if you are the Christ, the Son of
64 God!" Jesus said to him, "Even so! But I tell you, in future
you will all see *the Son of man seated at the right hand of the*
65 *Power, and coming on the clouds of heaven.*" Then the
high priest tore his dress and cried, "He has blasphemed!
What more evidence do we want? Look, you have heard
66 his blasphemy for yourselves! What is your view?" They
67 replied, "He is doomed to death." Then they spat in his
face and buffeted him, some of them cuffing him and crying,
68 "Prophecy to us, you Christ! tell us who struck you!"
69 Now Peter was sitting outside in the courtyard. A maid-
servant came up and said to him, "You were with Jesus the
70 Galilean too." But he denied it before them all. "I do not
71 know what you mean," he said. When he went out to the
gateway another maidservant noticed him and said to those
who were there, "This fellow was with Jesus the Nazarene."
72 Again he denied it; he swore, "I do not know the man."
73 After a little the bystanders came up and said to Peter,
"To be sure, you are one of them too. Why, your accent
74 betrays you!" At this he broke out cursing and swearing,
"I do not know the man." At that moment a cock crowed.
75 Then Peter remembered what Jesus had said, that 'before
the cock crows you will disown me three times.' And he
went outside and wept bitterly.

27 WHEN morning came, all the high priests and the
2 elders of the people took counsel against Jesus, so as
to have him put to death. After binding him, they led him
off and handed him over to Pontius Pilate the governor.

3 Then Judas his betrayer saw he was condemned, and
repented; he brought back the thirty silver pieces to the
4 high priests and elders, saying, "I did wrong in betraying
innocent blood." "What does that matter to us?" they said,
5 "it is your affair, not ours!" Then he flung down the
silver pieces in the temple and went off and hung himself.

6 The high priests took the money and said, "It would be
wrong to put this into the treasury, for it is the price of
7 blood." So after consulting they bought with it the Potter's
8 Field, to serve as a burying-place for strangers. That is
why the field is called to this day "The Field of Blood."

9 Then the word spoken by the prophet Jeremiah was fulfilled:
*and I took the thirty silver pieces, the price of him
who had been priced, whom they had priced and expelled*

- 10 *from the sons of Israel; and I gave them for the potter's field, as the Lord had bidden me.*
- 11 Now Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" Jesus replied,
- 12 "Certainly." But while he was being accused by the high
- 13 priests and elders, he made no reply. Then Pilate said to him, "Do you not hear all their evidence against you?"
- 14 But, to Pilate's great astonishment, he would not answer him a single word.
- 15 At festival time the governor was in the habit of releasing
- 16 any one prisoner whom the crowd chose. At that time they
- 17 had a notorious prisoner called Jesus* Bar-Abbas; so, when they had gathered, Pilate said to them, "Who do you want released? Jesus Bar-Abbas or Jesus the so-called 'Christ'?"
- 18 (He knew quite well that Jesus had been delivered up out
- 19 of envy. Besides, when he was seated on the tribunal, his wife, had sent to tell him, "Do nothing with that innocent man, for I have suffered greatly to-day in a dream about
- 20 him.""). But the high priests and elders persuaded the
- 21 crowds to ask Bar-Abbas and to have Jesus killed. The
- 22 governor said to them, "Which of the two do you want me to release for you?" "Bar-Abbas," they said. Pilate
- 23 said, "Then what am I to do with Jesus the so-called 'Christ'?" They all said, "Have him crucified!" "Why,"
- 24 said the governor, "what has he done wrong?" But they shouted on more fiercely than ever, "Have him crucified!"
- 25 Now when Pilate saw that instead of him doing any good a riot was rising, he took some water and washed his hands
- 26 in presence of the crowd, saying, "I am innocent of this good man's blood. It is your affair!" To this all the
- 27 people replied, "His blood be on us and on our children!"
- 28 Then he released Bar-Abbas for them; Jesus he scourged and handed over to be crucified.
- 29 Then the soldiers of the governor took Jesus into the praetorium and got all the regiment round him; they stripped
- 30 him and threw a scarlet mantle round him, plaited a crown of thorns and set it on his head, put a stick in his hand, and knelt before him in mockery, crying, "Hail, king of the
- 31 Jews!" They spat on him, they took the stick and struck him on the head, and after making fun of him they stripped him of the mantle, put on his own clothes, and took him
- 32 off to be crucified. As they went out they met a Cyrenian
- 33 called Simon, whom they forced to carry his cross. When

* Adding here and in the following verse 'Ἰησοῦν with the Sinaitic (and Palestinian) Syriac version, some good minuscules, and manuscripts known to Origen. The evidence is discussed in Professor Burkitt's *Evangelion da-Mepharreshe*, ii. 277 f.

they came to a place called Golgotha (meaning the place
34 of a skull), *they gave him a drink of wine mixed with*
35 *bitters*; but when he tasted it he would not drink it. Then
they crucified him, *distributed his clothes among them by*
36 *drawing lots*, and sat down there to keep watch over him.
37 They also put over his head his charge in writing,

THIS IS JESUS THE KING OF THE JEWS.

38 Two robbers were also crucified with him at that time, one
39 on the right hand and one on the left. Those who passed
40 by scoffed at him, nodding at him in derision and calling,
"You were to destroy the temple and build it in three days!
Save yourself, if you are God's Son! Come down from the
41 cross!" So, too, the high priests made fun of him with the
42 scribes and the elders of the people. "He saved others,"
they said, "but he cannot save himself! He the 'King of
Israel!' Let him come down now from the cross; then we
43 will believe in him! *His trust is in God? Let God deliver*
him now if he cares for him! He said he was the Son of
44 God!" The robbers who were crucified with him also de-
nounced him in the same way.

45 Now from twelve o'clock to three o'clock darkness covered
46 all the land, and about three o'clock Jesus gave a loud cry,
"*Eli, eli, lema sabachthani*" (that is, My God, my God,
47 why hast thou forsaken me?) On hearing this some of
48 the bystanders said, "He is calling for Elijah." One of
them ran off at once and took a sponge, which he soaked
in vinegar and put on the end of a stick to give him
49 a drink. But the others said, "Stop, let us see if Elijah
does come to save him!" [Seizing a lance, another pricked
50 his side, and out came water and blood.] Jesus again uttered
51 a loud scream and gave up his spirit. And the curtain
of the temple was torn in two from top to bottom, the earth
52 shook, the rocks were split, the tombs were opened, and a
number of bodies of the saints who slept the sleep of death
53 rose up—they left the tombs after his resurrection and
entered the holy city and appeared to a number of people.
54 Now when the army-captain and his men who were watch-
ing Jesus saw the earthquake and all that happened, they
were dreadfully afraid; they said, "This man was certainly
55 a son of God!" There were also a number of women there
looking on from a distance, women who had followed Jesus
56 from Galilee and waited on him, including Mary of Mag-
dala, Mary the mother of James and Joseph, and the mother
of the sons of Zebedaeus.

57 Now when evening came, a rich man from Arimathaea,
58 called Joseph, who had become a disciple of Jesus, went to
Pilate and asked him for the body of Jesus. Pilate then

59 ordered the body to be handed over to him. So Joseph took
60 the body, wrapped it in clean linen, and put it in his new
tomb, which he had cut in the rock; then, after rolling a
large boulder to the opening of the tomb, he went away.
61 Mary of Magdala and the other Mary were there, sitting
opposite the tomb.
62 Next day (that is, on the day after the Preparation) the
63 high priests and Pharisees gathered round Pilate and said,
"We remember, sir, that when this impostor was alive he
64 said, 'I will rise after three days.' Now then, give orders
for the tomb to be kept secure till the third day, in case his
disciples go and steal him and then tell the people, 'He
has risen from the dead.' The end of the fraud will then
65 be worse than the beginning of it." Pilate said to them,
"Take a guard of soldiers, go and make it as secure as you
66 can." So off they went and made the tomb secure by putting
a seal on the boulder and setting the guard.

28 At the close of the sabbath, as the first day of the
week was dawning, Mary of Magdala and the other
2 Mary went to look at the tomb. But a great earthquake
took place; an angel of the Lord came down from heaven
3 and went and rolled away the boulder and sat on it. His
appearance was like lightning and his raiment white as
4 snow. For fear of him the sentries shook and became like
5 dead men; but the angel addressed the women, saying,
"Have no fear; I know you are looking for the crucified
6 Jesus. He is not here, he has risen, as he told you he would.
7 See, here is the place where he [the Lord] lay. Now be quick
and go to his disciples, tell them he has risen from the dead
and that 'he precedes you to Galilee; you shall see him
8 there.' That is my message for you." Then they ran quickly
from the tomb in fear and great joy, to announce the news
9 to his disciples. And Jesus himself met them, saying,
"Hail!" So they went up to him and caught hold of his
10 feet and worshipped him; then Jesus said to them, "Have
no fear! Go and tell my brothers to leave for Galilee;
they shall see me there."
11 While they were on their way, some of the sentries went
into the city and reported all that had taken place to the
12 high priests, who, after meeting and conferring with the
elders, gave a considerable sum of money to the soldiers
13 and told them to say that "his disciples came at night and
14 stole him when we were asleep." "If this comes to the
ears of the governor," they added, "we will satisfy him and
15 see that you have no trouble about the matter." So the
soldiers took the money and followed their instructions;

and this story has been disseminated among the Jews down to the present day.

- 16 Now the eleven disciples went to Galilee, to the hill where
17 Jesus had arranged to meet them. When they saw him
18 they worshipped him, though some were in doubt. Then
Jesus came forward to them and said, "Full authority has
19 been given to me in heaven and on earth; go and make
disciples of all nations, baptize them in the name of the
20 Father and the Son and the holy Spirit, and teach them to
obey all the commands I have laid on you. And I will be
with you all the time, to the very end of the world."

THE GOSPEL ACCORDING TO

S. MARK

- 1 THE beginning of the gospel of Jesus Christ [the Son of God].
- 2 As it is written in the prophet Isaiah,
*Here I send my messenger before your face
to prepare the way for you:*
- 3 *the voice of one who cries in the desert,
Make the way ready for the Lord,
level the paths for him:—*
- 4 John appeared baptizing in the desert and preaching a
5 baptism of repentance for the remission of sins; and the
whole of Judaea and all the people of Jerusalem went out
to him and got baptized by him in the Jordan river, con-
6 fessing their sins. John was dressed in camel's hair, with
a leather girdle round his loins, and he ate locusts and
7 wild honey. He announced,
"After me one who is mightier will come,
and I am not fit to stoop and untie the string of his
sandals:
- 8 I have baptized you with water,
but he will baptize you with the holy Spirit."
- 9 Now it was in those days that Jesus arrived from
Nazaret in Galilee and got baptized in the Jordan by John.
- 10 And the moment he rose from the water he saw the
heavens cleft and the Spirit coming down upon him like a
11 dove; then said a voice from heaven,
"Thou art my Son, the Beloved,
in thee is my delight."
- 12 Then the Spirit drove him immediately into the desert,
13 and in the desert he remained for forty days, while Satan
tempted him; he was in the company of wild beasts, but
angels ministered to him.
- 14 After John had been arrested Jesus went to Galilee
15 preaching the gospel of God; he said, "The time has now
come, God's reign is near: repent and believe in the
gospel."
- 16 Now as he passed along the sea of Galilee he saw Simon
and Simon's brother Andrew netting fish in the sea—for
17 they were fishermen; so Jesus said to them, "Come, follow

18 me and I will make you fish for men." At once they
19 dropped their nets and went after him. Then going on a
little further he saw James the son of Zebedaeus and his
brother John; they too were in their boat, mending their
20 nets; he called them at once, and they left their father
Zebedaeus in the boat with the crew and went to follow
him.

21 They then entered Capharnaum. As soon as the sabbath
came, he at once began to teach in the synagogue:
22 and they were astounded at his teaching, for he taught
23 them like an authority, not like the scribes. Now there
was a man with an unclean spirit in their synagogue, who
24 at once shrieked out, "Jesus of Nazaret, what business
have you with us? Have you come to destroy us? We
25 know who you are, you are God's holy One." But Jesus
26 checked it; "Be quiet," he said, "come out of him." And
after convulsing him the unclean spirit did come out of
27 him with a loud cry. Then they were all so amazed that
they discussed it together, saying, "Whatever is this?"
"It's new teaching with authority behind it!" "He orders,
28 even unclean spirits!" "Yes, and they obey him!" So
his fame at once spread in all directions through the whole
of the surrounding country of Galilee.

29 On leaving the synagogue they went straight to the house
of Simon and Andrew, accompanied by James and John.
Simon's mother-in-law was in bed with fever, so they told
31 him at once about her, and he went up to her and taking
her hand made her rise; the fever left her at once and
32 she ministered to them. Now when evening came, when
the sun set, they brought him all who were ill or possessed
33 by daemons—indeed the whole town was gathered at the
34 door—and he cured many who were ill with various diseases
and cast out many daemons; but as the daemons
35 knew him he would not let them say anything. Then in
the early morning, long before daylight, he got up and went
36 away out to a lonely spot. He was praying there when
37 Simon and his companions hunted him out and discovered
him; they told him, "Everybody is looking for
38 you," but he said to them, "Let us go somewhere else, to
the adjoining country-towns, so that I may preach there as
39 well; that is why I came out here." And he went
preaching in their synagogues throughout the whole of
Galilee, casting out daemons.

40 A leper came to him beseeching him on bended knee, saying,
"If you only choose, you can cleanse me;" so he
stretched his hand out in pity and touched him saying,
42 "I do choose, be cleansed." And the leprosy at once left
43 him and he was cleansed. Then he sent him off at once

44 with the stern charge, "See, you are not to say a word to anybody; away and show yourself to the priest and offer what Moses prescribed for your cleansing, to notify men."
 45 But he went off and proceeded to proclaim it aloud and spread news of the affair both far and wide. The result was that Jesus could no longer enter any town openly: he stayed outside in lonely places, and people came to him from every quarter.

2 **2** WHEN he entered Capharnaum again after some days it was reported that he was at home, and a large number at once gathered, till there was no more room for them, not even at the door. He was speaking the word to
 3 them, when a paralytic was brought to him: four men
 4 carried him, and as they could not get near Jesus on account of the crowd they tore up the roof under which
 5 he stood and through the opening they lowered the pallet on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, "My son, your sins are for-
 6 given." Now there were some scribes sitting there who
 7 argued in their hearts, "What does the man mean by talk-
 8 ing like this? It is blasphemy! Who can forgive sins, who but God alone?" Conscious at once that they were
 9 arguing to themselves in this way, Jesus asked them, "Why do you argue thus in your hearts? Which is the
 10 easier thing, to tell the paralytic, 'Your sins are forgiven,' or to tell him, 'Rise, lift your pallet, and go away'? But to
 11 let you see the Son of man has power on earth to forgive
 12 sins"—he said to the paralytic, "Rise, I tell you, lift your
 13 pallet, and go home." And he rose, lifted his pallet at
 14 once, and went off before them all: at this they were all
 15 amazed and glorified God saying, "We never saw the like
 16 of it!"

17 Then he went out again by the seaside, and all the crowd came to him and he taught them. As he passed along he saw Levi the son of Alphaeus sitting at the tax-office; he said to him, "Follow me," and he rose and followed him.
 18 Now Levi was at table in his own house, and he had many
 19 taxgatherers and sinners as guests along with Jesus and his disciples—for there were many of them among his
 20 followers. So when some scribes of the Pharisees saw he was eating with sinners and taxgatherers they said to his
 21 disciples, "Why does he eat and drink with taxgatherers
 22 and sinners?" On hearing this, Jesus said to them,

"Those who are strong have no need of a doctor, but those who are ill:

I have not come to call just men but sinners."

18 As the disciples of John and of the Pharisees were ob-

serving a fast, people came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, and your
19 disciples do not fast?" Jesus said to them,

"Can friends at a wedding fast while the bridegroom is beside them?

As long as they have the bridegroom beside them they cannot fast.

20 A time will come when the bridegroom is taken from them: then they will fast, on that day.

21 No one stitches a piece of undressed cloth on an old coat,

otherwise the patch breaks away, the new from the old,

and the tear is made worse:

22 no one pours fresh wine into old wineskins, otherwise the wine will burst the wineskins, and both wine and wineskins are ruined."

23 Now it happened that he was passing through the cornfields on the sabbath, and as the disciples made their way

24 through they began to pull the ears of corn. The Pharisees said to him, "Look at what they are doing on the sabbath!

25 That is not allowed." He said to them, "Have you never read what David did when he was in need and hungry,

26 he and his men? He went into the house of God (Abiathar was high priest then) and ate *the loaves of the Presence*

which no one except the priests is allowed to eat, and also

27 shared them with his followers." And he said to them, "The sabbath was made for man, not man for the sabbath:

28 so that the Son of man is Lord even over the sabbath."

3 AGAIN he entered a synagogue. Now a man was there
2 whose hand was withered, and they watched to see if

3 he would heal him on the sabbath, so as to get a charge against him. He said to the man with the withered hand,

4 "Rise and come forward;" then he asked them, "Is it right to help or to hurt on the sabbath, to save life or to kill?"

5 They were silent. Then glancing round him in anger and vexation at their obstinacy he told the man, "Stretch out your hand."

6 He stretched it out and his hand was quite restored. On this the Pharisees withdrew and at once

joined the Herodians in a plot against him, to destroy him.

7 Jesus retired with his disciples to the sea, and a large number of people from Galilee followed him; also a large

* Omitting *ἀλλὰ ὁρῶν πόνον εἰς ἄσκαυς καινοὺς*, a harmonistic addition from the parallel passage in Luke v. 38 and Matthew ix. 17.

8 number came to him from Judaea, Jerusalem, Idumaea, the
 9 other side of the Jordan, and the neighbourhood of Tyre
 10 and Sidon, as they had heard of his doings. So he told his
 11 disciples to have a small boat ready: it was to prevent
 12 him being crushed by the crowd, for he healed so many
 13 that all who had complaints were pressing on him to get
 14 a touch of him. And whenever the unclean spirits saw
 15 him they fell down before him, screaming, "You are the
 16 Son of God!" But he charged them strictly and severely
 17 not to make him known.

18 Then he went up the hillside and summoned the men he
 19 wanted, and they went to him. He appointed twelve to be
 20 with him, also that he might despatch them to preach with
 21 the power of casting out daemons; there was Simon,
 22 whom he surnamed Peter, James the son of Zebedaeus and
 23 John the brother of James (he surnamed them Boanerges,
 24 or "Sons of thunder"), Andrew, Philip, Bartholomew, Mat-
 25 thew, Thomas, James the son of Alphaeus, Thaddaeus,
 26 Simon the zealot, and Judas Iscariot who betrayed him.

27 Then they went indoors, but the crowd gathered again,
 28 so that it was impossible even to have a meal. And when
 29 his family heard this, they set out to get hold of him, for
 30 what they said was, "He is out of his mind." But the
 31 scribes who had come down from Jerusalem said, "He has
 32 Beelzebul," and "It is by the prince of daemons that he
 33 casts out daemons." So he called them and said to them
 34 by way of parable, "How can Satan cast out Satan?"

35 If a realm is divided against itself,
 36 that realm cannot stand;

37 if a household is divided against itself,
 38 that household cannot stand;

39 and if Satan has risen against himself and is divided,
 40 he cannot stand, he comes to an end.

41 No one can enter the strong man's house and plunder
 42 his goods unless first of all he binds the strong man; then
 43 he can plunder his house. I tell you truly,

44 the sons of men shall be forgiven all their sins,
 45 and all the blasphemies they may utter,

46 but whoever blasphemes against the holy Spirit is
 47 never forgiven,

48 he is guilty of an eternal sin."

49 (This was because they said, "He has an unclean spirit.")

50 Then came his brothers and his mother, and standing out-

51 side they sent to call him; there was a crowd sitting round

52 him, and he was told, "Here are your mother and brothers

53 and sisters wanting you outside." He replied, "Who are

54 my mother and my brothers?" And glancing at those who

55 were sitting round him in a circle he said, "There are my

35 mother and my brothers! Whoever does the will of God,
that is my brother and sister and mother."

4 Once more he proceeded to teach by the seaside, and a
huge crowd gathered round him; so he entered a boat
on the sea and sat down, while all the crowd stayed on
2 shore. He gave them many lessons in parables, and said to
3 them in the course of his teaching: "Listen, a sower went
4 out to sow, and as he sowed it chanced that some seed fell
5 on the road, and the birds came and ate it up; some other
seed fell on stony soil where it had not much earth, and
6 it shot up at once because it had no depth of earth, but
when the sun rose it got scorched and withered away,
7 because it had no root; some other seed fell among thorns,
and the thorns sprang up and choked it, so it bore no crop;
8 some other seed fell on good soil and bore a crop that
sprang up and grew, yielding at the rate of thirty, sixty,
9 and a hundredfold." He added, "Anyone who has ears to
hear, let him listen to this."

10 When he was by himself his adherents and the twelve
11 asked him about the parable, and he said to them: "The
open secret of the Realm of God is granted to you, but
these outsiders get everything by way of parables, so that
12 *for all their seeing they may not perceive,
and for all their hearing they may not understand,
lest they turn and be forgiven.*"

13 And he said to them, "You do not understand this parable?
14 Then how are you to understand the other parables? The
15 sower sows the word. As for those 'on the road,' when
the seed is sown there—as soon as they hear it, Satan at
once comes and carries off the word sown within them.
16 Similarly those who are sown 'on stony soil' are the people
17 who on hearing the word accept it* with enthusiasm; but
they have no root in themselves, they do not last; the
next thing is that when the word brings trouble or persecu-
18 tion, they are at once repelled. Another set are those
19 who are sown 'among thorns'; they listen to the word, but
the worries of the world and the delight of being rich and
all the other passions come in to choke the word; so it
20 proves unfruitful. As for those who were sown 'on good
soil,' these are the people who listen to the word and take
it in and bear fruit at the rate of thirty, sixty, and a
hundredfold."

21 He also said to them,

* Omitting *εὐδοκῶς* with D, the Sinaitic Syriac, some manuscripts of the Old Latin, etc. The tendency was to add Mark's *εὐδοκῶς* rather than omit it, especially when it occurred as here in the Matthew-parallel (xiii. 20).

- “Is a lamp brought to be placed under a bowl or a bed?
Is it not to be placed upon the stand?”
- 22 Nothing is hidden except to be disclosed.
nothing concealed except to be revealed.
- 23 If anyone has an ear to hear, let him listen to this.” Also
24 he said to them, “Take care what you hear; the measure
you deal out to others will be dealt out to yourselves, and
you will receive extra.
- 25 For he who has, to him shall more be given;
while as for him who has not, from him shall be taken
even what he has.”
- 26 And he said, “It is with the Realm of God as when a
27 man has sown seed on earth: he sleeps at night and rises
by day, and the seed sprouts and shoots up—he knows not
28 how. (For the earth bears crops by itself, the blade first,
the ear of corn next, and then the grain full in the ear.)
29 But whenever the crop is ready, he has the sickle put in at
30 once, as harvest has come.” He said also,
“To what can we compare the Realm of God?
how are we to put it in a parable?”
- 31 It is like a grain of mustard-seed—less than any seed on
32 earth when it is sown on earth; but once sown it springs
up to be larger than any plant, throwing out such big
branches that *the wild birds can roost under its shadow.*”
- 33 In many a parable like this he spoke the word to them, so
34 far as they could listen to it; he never spoke to them
except by way of parable, but in private he explained every-
thing to his own disciples.
- 35 That same day when evening came he said to them,
36 “Let us cross to the other side;” so, leaving the crowd,
they took him just as he was in the boat, accompanied by
37 some other boats. But a heavy squall of wind came on,
and the waves splashed into the boat, so that the boat
38 filled. He was sleeping on the cushion in the stern, so they
woke him up saying, “Teacher, are we to drown, for all
39 you care?” And he woke up, checked the wind, and told
the sea, “Peace, be quiet.” The wind fell and there was
40 a great calm. Then he said to them, “Why are you afraid
41 like this? Have you no faith yet?” But they were over-
awed and said to each other, “Whatever can he be, when
the very wind and sea obey him?”

- 5 THEN they reached the opposite side of the sea, the
2 country of the Gerasenes. And as soon as he stepped out
of the boat a man from the tombs came to meet him, a man
3 with an unclean spirit who dwelt among the tombs; by this
4 time no one could bind him, not even with a chain, for
he had often been bound with fetters and chains and had

snapped the chains and broken the fetters—nobody could tame him. All night and day among the tombs and the hills he shrieked and gashed himself with stones. On catching sight of Jesus from afar he ran and knelt before him, shrieking aloud, "Jesus, son of God most High, what business have you with me? By God, I adjure you, do not torture me." (For he had said, "Come out of the man, you unclean spirit.") Jesus asked him, "What is your name?" "Legion," he said, "there is a host of us." And they begged him earnestly not to send them out of the country. Now a large drove of swine was grazing there on the hillside; so the spirits begged him saying, "Send us into the swine, that we may enter them." And Jesus gave them leave. Then out came the unclean spirits and entered the swine, and the drove rushed down the steep slope into the sea (there were about two thousand of them) and in the sea they were drowned. The herdsmen fled and reported it to the town and the hamlets. So the people came to see what had happened, and when they reached Jesus they saw the lunatic sitting down, clothed and in his sober senses—the man who had been possessed by 'Legion.' That frightened them. And those who had seen it related to them what had happened to the lunatic and the swine. Then they began begging Jesus to leave their district. As he was stepping into the boat the lunatic begged that he might accompany him; but he said, "Go home to your own people, and report to them all the Lord has done for you and how he took pity on you." So he went off and began to proclaim throughout Decapolis all that Jesus had done for him; it made everyone astonished.

Now when Jesus had crossed in the boat to the other side again, a large crowd gathered round him; so he remained beside the sea. A president of the synagogue called Jairus came up, and on catching sight of him fell at his feet with earnest entreaties. "My little girl is dying," he said, "do come and lay your hands on her that she may recover and live." So Jesus went away with him. Now a large crowd followed him; they pressed round him. And there was a woman who had had a hemorrhage for twelve years—she had suffered a great deal under a number of doctors and had spent all her means but was none the better; in fact she was rather worse. She heard about Jesus, got behind him in the crowd, and touched his robe; "if I can touch even his clothes," she said to herself, "I will recover." And at once the hemorrhage stopped, and she felt in her body that she was cured of her complaint. Jesus was at once conscious that some healing virtue had passed from him, so he turned round

31 in the crowd and asked, "Who touched my clothes?" His
disciples said to him, "You see the crowd are pressing
32 round you, and yet you ask, 'Who touched me?'" But
33 he kept looking round to see who had done it, and the
woman, knowing what had happened to her, came forward
in fear and trembling and fell down before him, telling
34 him all the truth. He said to her, "Daughter, your faith
has made you well; go in peace and be free from your
35 complaint." He was still speaking when a message came
from the house of the synagogue-president, "Your daughter
is dead. Why trouble the teacher to come any further?"
36 Instantly Jesus ignored the remark and told the president,
37 "Have no fear, only believe." He would not allow anyone
to accompany him except Peter and James and John the
38 brother of James. So they reached the president's house,
where he saw a tumult of people wailing and making shrill
39 lament; and on entering he asked them, "Why make a
40 noise and wail? The child is not dead but asleep." They
laughed at him. However, he put them all outside and
taking the father and mother of the child as well as his
companions he went in to where the child was lying;
41 then he took the child's hand and said to her, "Talitha
kourm"—which may be translated, "Little girl, I am telling
42 you to rise." The girl got up at once and began to walk
(she was twelve years old); and at once they were lost in
43 utter amazement. But he strictly forbade them to let
anyone know about it, and told them to give her something
to eat.

6 LEAVING there he went to his native place, followed by
2 his disciples. When the sabbath came, he began to teach
in the synagogue, and the large audience was astounded.
"Where did he get all this?" they said. "What is the
meaning of this wisdom he is endowed with? And these
3 miracles, too, that his hands perform! Is this not the
joiner, the son of Mary and the brother of James and Joses
and Judas and Simon? Are not his sisters settled here
4 among us?" So they were repelled by him. Then Jesus
said to them, "A prophet never goes without honour except
in his native place and among his kinsfolk and in his
5 home." There he could not do any miracle, beyond laying
6 his hands on a few sick people and curing them. He was
astonished at their lack of faith.
7 Then he made a tour round the villages, teaching. And
summoning the twelve he proceeded to send them out two
8 by two; he gave them power over the unclean spirits, and
ordered them to take nothing but a stick for the journey,
9 no bread, no wallet, no coppers in their girdle; they were

to wear sandals, but not to put on two shirts, he said.
10 Also, he told them, "Wherever you enter a house, stay
11 there till you leave the place. And if any place will not
receive you and the people will not listen to you, shake
off the very dust under your feet when you leave as a
12 warning to them." So they went out and preached re-
13 pentance; also they cast out a number of daemons and
cured a number of sick people by anointing them with oil.
14 Now this came to the hearing of king Herod, for the
name of Jesus had become well known; people said,
"John the Baptizer has risen from the dead, that is why
15 miraculous powers are working through him;" others
said, "It is Elijah," others again, "It is a prophet, like
16 one of the old prophets." But when Herod heard of it he
17 said, "John has risen, the John I beheaded." For this
Herod had sent and arrested John and bound him in
prison on account of his marriage to Herodias the wife of
18 his brother Philip; John had told Herod, "You have no
19 right to your brother's wife." Herodias had a grudge
against him: she wanted him killed but she could not
20 manage it, for Herod stood in awe of John, knowing he
was a just and holy man; so he protected John—he was
greatly exercised when he listened to him, still he was
21 glad to listen to him. Then came a holiday, when Herod
held a feast on his birthday for his chief officials and gen-
22 erals and the notables of Galilee. The daughter of Hero-
dias went in and danced to them, and Herod and his
guests were so delighted that the king said to the girl,
23 "Ask anything you like and I will give you it." He swore
to her, "I will give you whatever you want, were it the half
24 of my realm." So she went out and said to her mother,
"What am I to ask?" "John the Baptizer's head," she an-
25 swered. Then she hurried in at once and asked the king,
saying, "I want you to give me this very moment John the
26 Baptist's head on a dish." The king was very vexed, but
for the sake of his oaths and his guests he did not like to
27 disappoint her; so the king at once sent one of the guard
with orders to bring his head. The man went and be-
28 headed him in the prison, brought his head on a dish, and
gave it to the girl; and the girl gave it to her mother.
29 When his disciples heard of it they went and fetched his
body and laid it in a tomb.
30 Now the apostles gathered to meet Jesus and reported to
31 him all they had done and taught. And he said to them,
"Come away to some lonely spot and get a little rest" (for
there were many people coming and going, and they could

* Reading *ἐλεγον* with B D and the Old Latin.

32 get no time even to eat). So they went away privately
33 in the boat to a lonely spot. However a number of people
who saw them start and recognized them, got to the place
before them by hurrying there on foot from all the towns.
34 So when Jesus disembarked he saw a large crowd, and out
of pity for them, as they were like sheep without a sheep-
35 herd, he proceeded to teach them at length. Then, as the
day was far gone, his disciples came up to him, saying, "It
36 is a desert place and the day is now far gone: send them
off to the farms and villages round about to buy some food
37 for themselves." He replied, "Give them some food, your-
selves." They said, "Are we to go and buy ten pounds'
38 worth of food and give them that to eat?" He said, "How
many loaves have you got? Go and see." When they found
39 out they told him, "Five, and two fish." Then he gave
orders that they were to make all the people lie down
40 in parties on the green grass; so they arranged them-
41 selves in groups of a hundred and of fifty. And he took
the five loaves and the two fish, and looking up to heaven
he blessed them, broke the loaves in pieces which he handed
to the disciples to set before them, and divided the two
42 fish among them all. They all ate and had enough;
43 besides, the fragments of bread and of fish which were
44 picked up filled twelve baskets. (The number of men who
ate the loaves was five thousand.)
45 Then he made the disciples at once embark in the boat
and cross before him towards Bethsaida, while he dis-
46 missed the crowd; and after saying goodbye to them he
47 went up the hill to pray. Now when evening came the boat
was [far out] in the middle of the sea, and he was on the
48 land alone; but when he saw them buffeted as they rowed
(for the wind was against them) he went to them about the
49 fourth watch of the night walking on the sea. He meant to
pass them, but when they saw him walking on the sea they
50 thought it was a ghost and shrieked aloud—for they all
saw him and were terrified. Then he spoke to them at
51 once; "Courage," he said, "it is I, have no fear." And he
got into the boat beside them, and the wind dropped. They
52 were utterly astounded, for they had not understood the
lesson of the loaves; their minds were dull.
53 On crossing over they came to land at Gennesaret and
54 moored to the shore. And when they had disembarked, the
55 people at once recognized Jesus; they hurried round all the
district and proceeded to carry the sick on their pallets
56 wherever they heard that he was; whatever village or town
or hamlet he went to, they would lay their invalids in the
marketplace, begging him to let them touch even the tassel
of his robe—and all who touched him recovered.

- 7 Now the Pharisees gathered to meet him, with some
 2 scribes who had come from Jerusalem. They noticed
 3 that some of his disciples ate their food with 'common'
 3 (that is, unwashed) hands. (The Pharisees and all the
 4 Jews decline to eat till they wash their hands up to the
 4 wrist, in obedience to the tradition of the elders: they
 4 decline to eat what comes from the market till they have
 4 washed it; and they have a number of other traditions to
 5 keep about washing cups and jugs and basins [and beds].)
 5 Then the Pharisees and scribes put this question to him,
 5 "Why do your disciples not follow the tradition of the
 6 elders? Why do they take their food with 'common'
 6 hands?" He said to them, "Isaiah made a grand prophecy
 about you hypocrites—as it is written,

*This people honours me with their lips,
 but their heart is far away from me;*

- 7 *vain is their worship of me,
 for the doctrines they teach are but human pre-
 cepts.*
- 8 You drop what God commands and hold to human tradi-
 9 tion.* Yes, forsooth," he added, "you set aside what God
 10 commands, so as to maintain your own tradition. Thus,
 10 Moses said, *Honour your father and mother*, and, *He who*
 11 *curses his father or mother is to suffer death*. But you
 11 say that if a man tells his father or mother, 'This money
 11 might have been at your service, but it is Korban' (that
 12 is, dedicated to God), he is exempt, so you hold, from
 12 doing anything for his father or mother. That is repeat-
 13 ing the word of God in the interests of the tradition which
 13 you keep up. And you do many things like that." Then he
 14 called the crowd to him again and said to them, "Listen to
 14 me, all of you, and understand this:—
 15 nothing outside a man can defile him by entering him;
 15 it is what comes from him that defiles him.
 16 If anyone has ears to hear, let him listen to this."
 17 Now when he went indoors away from the crowd, his
 17 disciples asked him the meaning of this parabolic saying.
 18 He said to them, "So you do not understand, either? Do
 18 you not see how nothing outside a man can defile him by
 19 entering him? It does not enter his heart but his belly
 19 and passes from that into the drain" (thus he pronounced
 20 all food clean). "No," he said, "it is what comes from a
 21 man, that is what defiles him. From within, from the
 22 heart of man, the designs of evil come: sexual vice, steal-
 ing, murder, adultery, lust, malice, deceit, sensuality, envy-

* Omitting βαπτισμούς ἑστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

ing, slander, arrogance, recklessness, all these evils issue from within and they defile a man."

Leaving there, he went away to the territory of Tyre and Sidon. He went into a house and wished no one to know of it, but he could not escape notice; a woman heard of him, whose daughter had an unclean spirit, and she came in and fell at his feet (the woman was a pagan, of Syro-phenician birth) begging him to cast the daemon out of her daughter. He said to her, "Let the children be satisfied first of all; it is not fair to take the children's bread and throw it to the dogs." She answered him, "No, sir, but under the table the dogs do pick up the children's crumbs." He said to her, "Well, go your way; the daemon has left your daughter, since you have said that." So she went home and found the child lying in bed and the daemon gone from her.

He left the territory of Tyre again and passed through Sidon to the sea of Galilee, crossing the territory of Decapolis. And a deaf man who stammered was brought to him, with the request that he would lay his hand on him. So taking him aside from the crowd by himself, he put his fingers into the man's ears, touched his tongue with saliva, and looking up to heaven with a sigh he said to him, "Ephphatha" (which means, Open). Then his ears were [at once] opened and his tongue freed from its fetter—he began to speak correctly. Jesus forbade them to tell anyone about it, but the more he forbade them the more eagerly they made it public; they were astounded in the extreme, saying, "How splendidly he has done everything! He actually makes the deaf hear and the dumb speak!"

8 IN those days, when a large crowd had again gathered and when they had nothing to eat, he called his disciples and said to them, "I am sorry for the crowd; they have been three days with me now, and they have nothing to eat. If I send them home without food they will faint on the road. Besides, some of them have come a long way." His disciples replied, "Where can one get loaves to satisfy them in a desert spot like this?" He asked them, "How many loaves have you got?" They said, "Seven." So he ordered the crowd to recline on the ground, and taking the seven loaves he gave thanks, broke them, and gave them to his disciples to serve out. They served them out to the crowd, and as they also had a few small fish, he blessed them too and told the disciples to serve them out as well. So the people ate and were satisfied, and they picked up seven baskets of fragments which were left over. (There were about four thousand of them.)

- 10 Then he sent them away, embarked at once in the boat with his disciples, and went to the district of Dalmanutha.
- 11 Now the Pharisees came out and started to argue with him, asking him for a Sign from heaven, by way of tempting him. But he sighed in spirit and said,
- 12 "Why does this generation demand a Sign?
I tell you truly, no Sign shall be given this generation."
- 13 Then he left them, embarked again, and went away to the opposite side.
- 14 They had forgotten to bring any bread, and had only one loaf with them in the boat. So he cautioned them, "See and beware of the leaven of the Pharisees and the leaven of Herod." "Leaven?" they argued to themselves, "we have no bread at all." He noted this and said to them, "Why do you argue you have no bread? Do you not see, do you not understand, even yet? Are you still dull of heart?"
- 15 You have eyes, do you not see?
you have ears, do you not hear?
- 16 Do you not remember how many baskets full of fragments you picked up when I broke the five loaves for the five thousand?" They said, "Twelve." "And how many basketsful of fragments did you pick up when I broke the seven loaves for the four thousand?" They said, "Seven." "Do you not understand now?" he said.
- 17 Then they reached Bethsaida. A blind man was brought to him with the request that he would touch him. So he took the blind man by the hand and led him outside the village; then, after spitting on his eyes, he laid his hands on him and asked him, "Do you see anything?" He began to see and said, "I can make out people, for I see them as large as trees, moving." At this he laid his hands on his eyes once more, and the man stared in front of him; he was quite restored and saw everything distinctly. And Jesus sent him home, saying, "Do not go even into the village."
- 18 Then Jesus and his disciples set off for the villages of Caesarea Philippi; and on the road he inquired of his disciples, "Who do people say I am?" "John the Baptist," they told him, "though some say Elijah and others say you are one of the prophets." So he inquired of them, "And who do you say I am?" Peter replied, "You are the Christ." Then he forbade them to tell anyone about him.
- 19 And he proceeded to teach them that the Son of man had to endure great suffering, to be rejected by the elders and the high priests and the scribes, to be killed and after

32 three days to rise again; he spoke of this quite freely.
33 Peter took him and began to reprove him for it, but he
turned on him and noticing his disciples reproved Peter,
telling him, "Get behind me, you Satan! Your outlook is
34 not God's but man's." Then he called the crowd to him
with his disciples and said to them, "If anyone wishes to
follow me, let him deny himself, take up his cross, and so
follow me;

35 for whoever wants to save his life will lose it,
and whoever loses his life for my sake and the gospel's
will save it.

36 What profit is it for a man to gain the whole world and
37 to forfeit his soul? What could a man offer as an equivalent
for his soul?

38 Whoever is ashamed of me and my words in this disloyal
and sinful generation, the Son of man will be ashamed of
him when he comes in the glory of his Father with the holy
9 angels. I tell you truly," he said, to them, "there are
some of those standing here who will not taste death till
they see the coming of God's Reign with power."

2 Six days afterwards Jesus took Peter, James and John,
and led them up a high hill by themselves alone; in their
3 presence he was transfigured, and his clothes glistened
white, vivid white, such as no fuller on earth could bleach
4 them. And Elijah along with Moses appeared to them, and
5 conversed with Jesus. So Peter addressed Jesus, saying,
"Rabbi, it is a good thing we are here: let us put up three
6 tents, one for you, one for Moses, and one for Elijah" (for
7 he did not know what to say, they were so terrified). Then
a cloud came overshadowing them, and from the cloud a
voice said, "This is my Son, the Beloved, listen to him."
8 And suddenly looking round they saw no one there except
9 Jesus all alone beside them. As they went down the hill,
he forbade them to tell anyone what they had seen, till
10 such time as the Son of man rose from the dead. This
order they obeyed, debating with themselves what 'rising
11 from the dead' meant. So they put this question to him,
"Why do the [Pharisees and] scribes say that Elijah has to
12 come first?" He said to them, "Elijah does come first, to
restore all things; but what is written about the Son of
man as well? This, that he is to endure great suffering
13 and be rejected. As for Elijah, I tell you he has come
already, and they have done to him whatever they pleased
14 —as it is written of him." When they reached the dis-
ciples they saw a large crowd round them, and some
15 scribes arguing with them. On seeing him the whole
16 crowd was thunderstruck and ran to greet him. Jesus
17 asked them, "What are you discussing with them?" A

- man from the crowd answered him, "Teacher, I brought
18 my son to you; he has a dumb spirit, and whenever it
seizes him it throws him down, and he foams at the
mouth and grinds his teeth. He is wasting away with it;
so I told your disciples to cast it out, but they could not."
- 19 He answered them, "O faithless generation, how long must
I still be with you? how long have I to bear with you?
20 Bring him to me." So they brought the boy to him, and
when the spirit saw Jesus it at once convulsed the boy;
he fell on the ground and rolled about foaming at the
21 mouth. Jesus asked his father, "How long has he been
22 like this?" "From childhood," he said; "it has thrown
him into fire and water many a time, to destroy him. If
you can do anything, do help us, do have pity on us."
- 23 Jesus said to him, "If you can! Anything can be done
24 for one who believes." At once the father of the boy cried
25 out, "I do believe; help my unbelief." Now as Jesus saw
that a crowd was rapidly gathering, he checked the un-
clean spirit. "Deaf and dumb spirit," he said, "leave him,
26 I command you, and never enter him again." And it did
come out, after shrieking aloud and convulsing him vio-
lently. The child turned like a corpse, so that most people
27 said, "he is dead"; but, taking his hand, Jesus raised
28 him and he got up. When he went indoors his disciples
asked him in private, "Why could we not cast it out?"
29 He said to them, "Nothing can make this kind come out but
prayer and fasting."
- 30 On leaving there they passed through Galilee. He did
31 not want anyone to know of their journey, for he was
teaching his disciples, telling them that the Son of man
would be betrayed into the hands of men, that they would
kill him, and that when he was killed he would rise again
32 after three days. But they did not understand what he
said, and they were afraid to ask him what he meant.
- 33 Then they reached Capharnahum. And when he was
indoors he asked them, "What were you arguing about
34 on the road?" They said nothing, for on the road they
had been disputing about which of them was the greatest.
- 35 So he sat down and called the twelve. "If anyone wants to
be first," he said to them, "he must be last of all and the
36 servant of all." Then he took a little child, set it among
them, and putting his arms round it said to them,
37 "Whoever receives one of these little ones in my name
receives me,
and whoever receives me receives not me but him who
sent me."
- 38 John said to him, "Teacher, we saw a man casting out
daemons in your name; but he does not follow us, and

- 39 so, we stopped him." Jesus said, "Do not stop him: no one
 who performs any miracle in my name will be ready to
 40 speak evil of me. He who is not against us is for us.
 41 Whoever gives you a cup of water because you belong to
 Christ, I tell you truly, he shall not miss his reward.
 42 And whoever is a hindrance to one of these little ones
 who believe, it were better for him to have a great mill-
 stone hung round his neck and be thrown into the sea.
 43 If your hand is a hindrance to you, cut it off:
 better be maimed and get into Life,
 than keep your two hands and go to Gehenna, to the
 fire that is never quenched.
 45 If your foot is a hindrance to you, cut it off:
 better get into Life a cripple,
 than keep your two feet and be thrown into Gehenna.
 47 If your eye is a hindrance to you, tear it out:
 better get into God's Realm with one eye,
 than keep your two eyes and be thrown into
 Gehenna.
 48 *where their worm never dies and the fire is never
 put out.*
 49 Everyone has to be consecrated* by the fire of the dis-
 cipline.
 50 Salt is excellent:
 but if salt is tasteless, how are you to restore its
 flavour?
 Let there be 'salt between you';
 be at peace with one another."

- 10 THEN he left and went to the territory of Judæa
 over the Jordan. Crowds gathered to him again, and
 2 again he taught them as usual. Now some Pharisees
 came up and asked him if a man was allowed to divorce
 3 his wife. This was to tempt him. So he replied, "What
 4 did Moses lay down for you?" They said, "Moses per-
 mitted a man to divorce her by writing out a separation
 5 notice." Jesus said to them, "He wrote you that com-
 6 mand on account of the hardness of your hearts. But from
 the beginning, when God created the world,
 Male and female, He created them:
 7 *hence a man shall leave his father and mother,*
 8 *and the pair shall be one flesh.*

* The Greek word *ἀλσθῆσαι* literally means 'salted,' the metaphor being taken from the custom of using salt in sacrifices (cp. e.g. Levit. ii. 13; Josephus, *Antiquities*, iii. 9. 1). "There is fire to be encountered afterwards if not now; how much better to face it now and by self-sacrifice insure against the future" (Professor Menzies).

9 So they are no longer two, but one flesh. What God has
10 joined, then, man must not separate." Indoors, the dis-
11 ciples again asked him about this, and he said to them,
"Whoever divorces his wife and marries another woman
12 is an adulterer to the former, and she is an adulteress
if she divorces her husband and marries another
man."

13 Now people brought children for him to touch them,
14 and the disciples checked them; but Jesus was angry when
he saw this, and he said to them, "Let the children come
to me, do not stop them: the Realm of God belongs to such
15 as these. I tell you truly, whoever will not submit to the
Reign of God like a child will never get into it at all."
16 Then he put his arms round them, laid his hands on them
and blessed them.

17 As he went out on the road a man ran up and knelt
down before him. "Good teacher," he asked, "what must
18 I do to inherit life eternal?" Jesus said to him, "Why call
19 me 'good'? No one is good, no one but God. You know
the commands: *do not kill, do not commit adultery, do not*
steal, do not bear false witness, do not defraud, honour
20 *your father and mother.*" "Teacher," he said, "I have ob-
21 served all these commands from my youth." Jesus looked
at him and loved him. "There is one thing you want,"
he said; "go and sell all you have: give the money to the
poor and you will have treasure in heaven; then come, take
22 up the cross, and follow me." But his face fell at that, and he
23 went sadly away, for he had great possessions. Jesus looked
round and said to his disciples, "How difficult it is for
those who have money to get into the Realm of God!"
24 The disciples were amazed at what he said: so he repeated,
"My sons, how difficult it is [for those who rely on money]
25 to get into the Realm of God! It is easier for a camel to
get through a needle's eye than for a rich man to get into
26 the Realm of God." They were more astounded than ever;
they said to themselves, "Then who ever can be saved?"
27 Jesus looked at them and said, "For men it is impossible.
28 but not for God: anything is possible for God." Peter
29 began, "Well, we have left our all and followed you." Jesus
said, "I tell you truly, no one has left home or brothers or
sisters or mother or father or children or lands for my
30 sake and for the sake of the gospel, who does not get a
hundred times as much—in this present world homes,
brothers, sisters, mothers, children and lands, together
with persecutions, and in the world to come life eternal.
31 Many who are first will be last, and many who are last will
be first."

32 They were on the way up to Jerusalem, Jesus walking

in front of them: the disciples were in dismay and the company who followed were afraid. So once again he took the twelve aside and proceeded to tell them what was going to happen to himself. "We are going up to Jerusalem," he said, "and the Son of man will be betrayed to the high priests and scribes; they will sentence him to death and hand him over to the Gentiles, who will mock him, spit on him, scourge him, and kill him; then after three days he will rise again."

James and John, the sons of Zebedaeus, came up to him saying, "Teacher, we want you to do whatever we ask of you." So he said, "What do you want me to do for you?" They said to him, "Give us seats, one at your right hand and one at your left hand, in your glory." Jesus said, "You do not know what you are asking. Can you drink the cup I have to drink, or undergo the baptism I have to undergo?" They said to him, "We can." Jesus said, "You shall drink the cup I have to drink and undergo the baptism I have to undergo; but it is not for me to grant seats at my right or my left hand—these belong to the men for whom they have been destined." Now when the ten heard of this, they burst into anger at James and John; so Jesus called them and said,

"You know the so-called rulers of the Gentiles lord it over them,

and their great men overbear them:
not so with you.

Whoever wants to be great among you must be your servant,

and whoever of you wants to be first must be your slave;
for the Son of man himself has not come to be served
but to serve,

and to give his life as a ransom for many."

Then they reached Jericho; and as he was leaving Jericho with his disciples and a considerable crowd, the son of Timaeus, Bartimaeus, the blind beggar who sat beside the road, heard it was Jesus of Nazaret. So he started to shout, "Son of David! Jesus! have pity on me." A number of the people checked him and told him to be quiet, but he shouted all the more, "Son of David, have pity on me!"

Jesus stopped and said, "Call him." Then they called the blind man and told him, "Courage! Get up, he is calling you." Throwing off his cloak he jumped up and went to Jesus. Jesus spoke to him and said, "What do you want me to do for you?" The blind man said, "Rabboni, I want to regain my sight." Then Jesus said, "Go, your faith has made you well;" and he regained his sight at once and followed Jesus along the road.

11 Now when they came near Jerusalem, near Bethphage and Bethany, at the Hill of Olives, he despatched two of his disciples, saying to them, "Go to the village in front of you. As soon as you enter it you will find a colt tethered, on which no one has ever sat; untether it and bring it here. If anyone asks you, 'Why are you doing that?' say, 'The Lord needs it, and he will send it back immediately.'" Off they went and found a colt tethered outside a door in the street. They untethered it; but some of the bystanders said to them, "What do you mean by untethering that colt?" So they answered as Jesus had told them, and the men allowed them to go. Then they brought the colt to Jesus, and when they had put their clothes on it Jesus seated himself. Many also spread their clothes on the road, while others strewed leaves cut from the fields; and both those in front and those who followed shouted,

"Hosanna!

Blessed be he who comes in the Lord's name!

10 Blessed be the Reign to come, our father David's reign. *Hosanna in high heaven!"*

11 Then he entered Jerusalem, entered the temple, and looked round at everything; but as it was late he went away with the twelve to Bethany.

12 Next day, when they had left Bethany, he felt hungry, and noticing a fig tree in leaf some distance away he went to see if he could find anything on it; but when he reached it he found nothing but leaves, for it was not the time for figs. Then he said to it, "May no one ever eat fruit from you after this!" The disciples heard him say it.

15 Then they came to Jerusalem, and entering the temple he proceeded to drive out those who were buying and selling inside the temple: he upset the tables of the money-changers and the stalls of those who sold doves, and would not allow anyone to carry a vessel through the temple; also he taught them. "Is it not written," he asked, *"My house shall be called a house of prayer for all nations?"*

18 You have made it *a den of robbers.*" This came to the ears of the scribes and high priests, and they tried to get him put to death, for they were afraid of him. But the multitude were all astounded at his teaching. And when evening came he went outside the city.

20 Now as they passed in the morning they noticed the fig tree had withered to the root. Then Peter remembered.

22 "Rabbi," he said, "there is the fig tree you cursed, all withered!" Jesus answered them, "Have faith in God! I tell you truly, whoever says to this hill, 'Take and throw yourself into the sea,' and has not a doubt in his mind

but believes that what he says will happen, he will have it done. So I tell you, whatever you pray for and ask, believe you have got it and you shall have it. Also, whenever you stand up to pray, if you have anything against anybody, forgive him, so that your Father in heaven may forgive you your trespasses."

Once more they came to Jerusalem. And as he was walking within the temple the high priests and scribes and elders came and asked him, "What authority have you for acting in this way? Who gave you authority to act in this way?" Jesus said to them, "I am going to ask you a question. Answer this, and I will tell you what authority I have for acting as I do. What about the baptism of John? Was it from heaven or from men?" Now they argued to themselves, "[What are we to say?] If we say, 'From heaven,' he will ask, 'Then why did you not believe him.' No, let us say, 'From men'—but they were afraid of the multitude, for the people all held John had been really a prophet. So they replied to Jesus, "We do not know." Jesus said to them, "No more will I tell you what authority I have for acting as I do."

12 THEN he proceeded to address them in parables. "A man planted a vineyard, fenced it round, dug a trough for the winepress, and built a tower; then he leased it to vinedressers and went abroad. When the season came round he sent a servant to the vinedressers to collect from the vinedressers some of the produce of the vineyard, but they took and flogged him and sent him off with nothing. Once more he sent them another servant; him they knocked on the head and insulted. He sent another, but they killed him. And so they treated many others; some they flogged and some they killed. He had still one left, a beloved son; he sent him to them last, saying, 'They will respect my son.' But these vinedressers said to themselves, 'Here is the heir; come on, let us kill him, and the inheritance will be our own.' So they took and killed him, and threw him outside the vineyard. Now what will the owner of the vineyard do? He will come and destroy the vinedressers, and he will give the vineyard to others. Have you not even read this scripture?—

The stone that the builders rejected is the chief stone now of the corner:

11 *this is the doing of the Lord, and a wonder to our eyes."*

12 Then they tried to get hold of him, but they were afraid of the multitude. They knew he had meant the parable for them.

13 So they left him and went away. But they sent some of the Pharisees and Herodians to him for the purpose of catching him with a question. They came up and said to him, "Teacher, we know you are sincere and fearless; you do not court human favour, you teach the Way of God honestly. Is it right to pay taxes to Caesar or not? Are we to pay, or are we not to pay?" But he saw their trick and said to them, "Why tempt me? Bring me a shilling. Let me see it." So they brought one. He said, "Whose likeness, whose inscription is this?" "Caesar's," they said. Jesus said to them, "Give Caesar what belongs to Caesar, give God what belongs to God." He astonished them.

18 Sadducees, men who hold there is no resurrection, also came up and put a question to him. "Teacher," they said, "Moses has written this law for us, that *if a man's brother dies leaving a wife but no child, his brother is to take the woman and raise offspring for his brother*. Now there were seven brothers. The first married a wife and died leaving no offspring; the second took her and died without leaving any offspring; so did the third: none of the seven left any offspring. Last of all the woman died too. At the resurrection, when they rise, whose wife will she be? She was wife to the seven of them." Jesus said to them, "Is this not where you go wrong?—you understand neither the scriptures nor the power of God. When people rise from the dead they neither marry nor are married, they are like the angels in heaven. As for the dead being raised, have you not read in the book of Moses, at the passage on the Bush, how God said to him, *I am the God of Abraham and the God of Isaac and the God of Jacob*? He is not the God of dead people but of living. You are far wrong."

28 Then a scribe came up, who had listened to the discussion. Knowing Jesus had given them an apt answer, he put this question to him, "What is the chief of all the commands?" Jesus replied, "The chief one is: *Hear, O Israel, the Lord our God is one Lord, and you must love the Lord your God with your whole heart, with your whole soul, with your whole mind, and with your whole strength*. The second is this: *You must love your neighbour as yourself*. There is no other command greater than these." The scribe said to him, "Right, teacher! You have truly said, He is One, and there is none else but Him. Also, to love him with the whole heart, with the whole understanding, and with the whole strength, and to love one's neighbour as oneself—that is far more than all holocausts and sacrifices." Jesus noted his intelligent answer and said to him, "You are not far off the Realm of God." After that no one ventured to put any more questions to him.

35 And as Jesus taught in the temple he asked, "How can
36 the scribes say that the Christ is David's son? David him-
self said in the holy Spirit,

*The Lord said to my Lord. 'Sit at my right hand,
till I make your enemies a footstool for your feet.'*

37 David here calls him *Lord*. Then how can he be his son?"
Now the mass of the people listened with delight to him.

38 And in the course of his teaching he said, "Beware of the
scribes! They like to walk about in long robes, to go
39 saunted in the marketplaces, to secure the front seats in
40 the synagogues and the best places at banquets; they prey
upon the property of widows and offer long unreal prayers.
All the heavier will their sentence be!"

41 Sitting down opposite the treasury, he watched the people
putting their money into the treasury. A number of the
42 rich were putting in large sums, but a poor widow came
up and put in two little coins amounting to a halfpenny.
43 And he called his disciples and said to them, "I tell you
truly, this poor widow has put in more than all who have
44 put their money into the treasury; for they have all put
in a contribution out of their surplus, but she has given out
of her neediness all she possessed, her whole living."

13 As he went out of the temple one of his disciples said
to him, "Look, teacher, what a size these stones and
2 buildings are!" Jesus said to him, "You see these great
buildings? Not a stone shall be left on another, without
being torn down."

3 And as he sat on the Hill of Olives opposite the temple,
Peter and James and John and Andrew asked him in pri-
4 vate, "Tell us, when is this to happen? What will be the
5 sign for all this to be accomplished?" So Jesus began:
6 "Take care that no one misleads you:—many will come in
7 my name saying, 'I am he,' and mislead many. And when
you hear of wars and rumours of war, do not be alarmed;
8 *these have to come*, but it is not the end yet. For *nation*
will rise against nation, and realm against realm; there
will be earthquakes here and there, and famines too. All
9 that is but the beginning of the trouble. Look to your-
selves. Men will hand you over to Sanhedrins and you
will be flogged in synagogues and brought before governors
10 and kings for my sake, to testify to them. (Ere the end,
11 the gospel must be preached to all nations.) Now when
they carry you off to trial, do not worry beforehand about
what you are to say; say whatever comes to your lips at the
moment, for he who speaks is not you but the holy Spirit.
12 Brother will betray brother to death, the father will betray

his child, *children will rise against their parents* and kill them, and you will be hated by all men on account of my name; but he will be saved who holds out to the very end.

But whenever you see *the appalling Horror* standing where he has no right to stand (let the reader note this); then let those who are in Judaea fly to the hills; a man on the housetop must not go down into the house or go inside to fetch anything out of his house, and a man in the field must not turn back to get his coat. Woe to women with child and to women who give suck in those days! Pray it may not be winter when it comes, for those days will be days of *misery, the like of which has never been from the beginning of God's creation until now*—no and never shall be. Had not the Lord cut short those days, not a soul would be saved alive; but he has cut them short for the sake of the elect whom he has chosen.

If anyone tells you at that time, 'Look, here is the Christ,' or, 'Look, there he is,' do not believe it; for false Christs and *false prophets will rise and perform signs and wonders* to mislead the elect if they can. Now take care! I am telling you of it all beforehand.

But when that misery is past, in those days,
the sun will be darkened
and the moon will not yield her light,
the stars will drop from heaven,
and the orbs of the heavens will be shaken.

Then they will see *the Son of man coming in the clouds* with great power and glory. Then he will despatch his angels and muster the elect from the four winds, from the verge of earth to the verge of heaven.

Let the fig tree teach you a parable. As soon as its branches turn soft and put out leaves, you know summer is at hand; so, whenever you see this happen, you may be sure He is at hand, at the very door.

I tell you truly, the present generation will not pass away till all this happens. Heaven and earth will pass away, but my words never.

Now no one knows anything about that day or hour, not even the angels in heaven, not even the Son, but only the Father. Take care, keep awake and pray; you never know the time. It is like a man leaving his house to go abroad; he puts his servants in charge, each with his work to do, and he orders the porter to keep watch. Watch then, for you never know when the Lord of the House will come, in the late evening or at midnight or at cock-crow or in the morning. Watch, in case he comes suddenly and finds you asleep. Watch: I say it to you, and I say it to all."

14 THE passover and the festival of unleavened bread fell two days later; so the high priests and scribes were trying how to get hold of him by craft and have him put to death. "Only," they said, "it must not be during the festival; that would mean a popular riot."

3 Now when he was at Bethany in the house of Simon the leper, lying at table, a woman came up with an alabaster flask of pure nard perfume, which had cost a great sum; the flask she broke and poured the perfume over his head. 4 This angered some of those present. "What was the use 5 of wasting perfume like this? This perfume might have been sold for over three hundred shillings, and the poor 6 might have got that." So they upbraided her. But Jesus said, "Let her alone. Why are you annoying her? She has 7 done a beautiful thing to me. The poor you always have beside you, and you can be kind to them whenever you want; 8 but you will not always have me. She has done all she could—she has anticipated the perfuming of my body for 9 burial. I tell you truly, wherever the gospel is preached all over the world, men will speak of what she has done in memory of her."

10 Then Judas Iscariot, one of the twelve, went to the high 11 priests to betray him to them. They were delighted to hear it, and promised to pay him for it. Meantime he sought a good opportunity for betraying him.

12 On the first day of unleavened bread (the day when the paschal lamb was sacrificed) his disciples said to him, "Where do you want us to go and prepare for you to eat 13 the passover?" So he despatched two of his disciples, telling them, "Go into the city and you will meet a man carrying a water-jar; follow him, and whatever house he goes 14 into, tell the owner that the Teacher says, 'Where is my room, that I may eat the passover there with my disciples?'" 15 He will show you a large room upstairs, with couches spread, all ready; prepare the passover for us there." 16 The disciples went away into the city and found it was as 17 he had told them. So they prepared the passover, and when 18 evening fell he arrived along with the twelve. As they were at table eating, Jesus said, "Truly I tell you, one of you is 19 going to betray me, one who is eating with me." They got distressed at this, and said to him one after another, 20 "Surely it is not me?" "Surely it is not me?" "One of the twelve," he told them, "one who is dipping into the same 21 dish as I am. The Son of man goes the road that the scripture has described for him, but woe to the man by whom the Son of man is betrayed! Better that man had 22 never been born!" And as they were eating he took a loaf and after the blessing he broke and gave it to them, saying,

23 "Take this, it means my body." He also took a cup and
after thanking God he gave it to them, and they all drank
24 of it; he said to them, "This means my *covenant-blood*
25 which is shed for many; truly I tell you, I will never drink
the produce of the vine again till the day I drink it new
within the Realm of God."

26 After the hymn of praise they went out to the Hill of
27 Olives. Jesus said to them, "You will all be disconcerted,
for it is written: *I will strike at the shepherd and the sheep*
28 *will be scattered.* But after my rising I will precede you to
29 Galilee." Peter said to him, "Though all are disconcerted,
30 I will not be." Jesus said to him, "I tell you truly, to-day
you will disown me three times, this very night, before the
31 cock crows twice." But he persisted, "Though I have to
die with you, I will never disown you." And they all said
the same.

32 Then they came to a place called Gethsemane, and he
33 told his disciples, "Sit here till I pray." But he took Peter
and James and John along with him; and as he began to
34 feel appalled and agitated, he said to them, "*My heart is*
35 *sad,* sad even to death; stay here and watch." Then he
went forward a little and fell to the earth, praying that the
36 hour might pass away from him, if possible. "Alba,
Father," he said, "Thou canst do anything. Take this cup
away from me. Yet, not what I will but what thou wilt."

37 Then he came and found them asleep; so he said to Peter,
"Are you sleeping, Simon? Could you not watch for a
38 single hour? Watch and pray, all of you, so that you may
not slip into temptation. The spirit is eager but the flesh
39 is weak." Again he went away and prayed in the same
40 words as before; then he returned and found them once
more asleep, for their eyes were heavy. They did not know
41 what to say to him. Then he came for the third time and
said to them, "Still asleep? still resting? No more of that!"

The hour has come, here is the Son of man betrayed into
42 the hands of sinners. Come, get up, here is my betrayer
43 close at hand." At that very moment, while he was still
speaking, Judas [Iscaiot] one of the twelve came up
accompanied by a mob with swords and clubs who had come
44 from the high priests and scribes and elders. Now his
betrayer had given them a signal; he said, "Whoever I
kiss, that is the man. Seize him and get him safely away."

45 So when he arrived he at once went up to him and said,
46 "Rabbi [rabbi]," and kissed him. Then they laid hands on
47 him and seized him, but one of the bystanders drew his
sword and struck the servant of the high priest, cutting off
48 his ear. Jesus turned on them, saying, "Have you sallied
out to arrest me like a robber, with swords and clubs?

49 Day after day I was beside you in the temple teaching, and you never seized me. However, it is to let the scriptures be fulfilled."

50 Then they left him and fled, all of them; one young man
51 did follow him, with only a linen sheet thrown round his
52 body, but when the [young] men seized him he fled away
naked, leaving the sheet behind him.

53 They took Jesus away to the high priest, and all the high
54 priests and scribes and elders met there with him. Peter
followed him at a distance till he got inside the courtyard of
the high priest, where he sat down with the attendants to
warm himself at the fire.

55 Now the high priests and the whole of the Sanhedrin tried
to secure evidence against Jesus, in order to have him put to
56 death; but they could find none, for while many bore false
57 witness against him their evidence did not agree. Some got
58 up and bore false witness against him, saying, "We heard
him say, 'I will destroy this temple made by hands, and in
three days I will build another temple not made by hands.'

59 But even so the evidence did not agree. So the high priest
60 rose in their midst and asked Jesus, "Have you no reply to
61 make? What about this evidence against you?" He said
nothing and made no answer. Again the high priest put a
question to him. "Are you the Christ?" he said, "the Son of
62 the Blessed?" Jesus said, "I am. And, what is more, you
will all see *the Son of man sitting at the right hand of the*

63 *Power and coming with the clouds of heaven.*" Then the
high priest tore his clothes and cried, "What more evidence
64 do we want? You have heard his blasphemy for yourselves.
What is your mind?" They condemned him, all of them,
65 to the doom of death; and some of them started to spit on
him and to blindfold him and buffet him, asking him,
"Prophecy." The attendants treated him to cuffs and slaps.

66 Now as Peter was downstairs in the courtyard, a maid-
67 servant of the high priest came along, and when she noticed
Peter warming himself she looked at him and said, "You
68 were with Jesus of Nazaret too." But he denied it. "I do
not know," he said, "I have no idea what you mean." Then
69 he went outside into the passage. The cock crowed. Again
the maidservant who had noticed him began to tell the by-
70 standers, "That fellow is one of them." But he denied it
again. After a little the bystanders once more said to
Peter, "To be sure, you are one of them. Why, you are a
71 Galilean!" * But he broke out cursing and swearing, "I
72 do not know the man you mean." At that moment the cock
crowed for the second time. Then Peter remembered how

* Omitting [καὶ ἡ λαλῶ σου ὁμοιάζει].

Jesus had told him, "Before the cock crows twice you will disown me thrice;" and he burst into tears.

15 Immediately morning came, the high priests held a consultation * with the elders and scribes and all the Sanhedrin, and after binding Jesus they led him off and handed him over to Pilate. Pilate asked him, "Are you the king of the Jews?" He replied, "Certainly." Then the high priest brought many accusations against him, and once more Pilate asked him, "Have you no reply to make? Look at all their charges against you." But, to the astonishment of Pilate, Jesus answered no more. Now at festival time he used to release for them some prisoner whom they begged from him. (There was a man called Bar-Abbas in prison, among the rioters who had committed murder during the insurrection.) So the crowd pressed up and started to ask him for his usual boon. Pilate replied, "Would you like me to release the king of the Jews for you?" (For he knew the high priests had handed him over out of envy.) But the high priests stirred up the crowd to get him to release Bar-Abbas for them instead. Pilate asked them again, "And what am I to do with your so-called king of the Jews?" Whereupon they shouted again, "Crucify him." "Why," said Pilate, "what has he done wrong?" But they shouted more fiercely than ever, "Crucify him!" So, as Pilate wanted to satisfy the crowd, he released Bar-Abbas for them; Jesus he handed over to be crucified, after he had scourged him.

The soldiers took him inside the courtyard (that is, the praetorium) and got all the regiment together; then they dressed him in purple, put on his head a crown of thorns which they had plaited, and began to salute him with, "Hail, O king of the Jews!" They struck him on the head with a stick and spat upon him and bent their knees to him in homage. Then, after making fun of him, they stripped off the purple, put on his own clothes, and took him away to crucify him. They forced Simon a Cyrenian who was passing on his way from the country (the father of Alexander and Rufus) to carry his cross, and they led him to the place called Golgotha (which means the place of a skull). They offered him wine flavoured with myrrh, but he would not take it. Then they crucified him and distributed his clothes among themselves, drawing lots for them to decide each man's share. It was nine in the morning when they crucified him. The inscription bearing his charge was:

THE KING OF THE JEWS.

* Reading *πορεύσαντες* instead of *ἐτοιμάσαντες*.

27 They also crucified two robbers along with him, one at his
 29 right and one at his left.* Those who passed by scoffed at
 him, nodding at him in derision and calling, "Ha! You
 were to destroy the temple and build it in three days!
 30 Come down from the cross and save yourself!" So, too,
 31 the high priests made fun of him to themselves with the
 scribes; "he saved others," they said, "but he cannot save
 32 himself! Let 'the Christ,' 'the king of Israel' come down
 now from the cross! Let us see that and we will believe!"
 Those who were crucified with him also denounced him.
 33 When twelve o'clock came, darkness covered the whole
 34 land till three o'clock, and at three o'clock Jesus gave a loud
 cry, "*Elói, Elói, lema sabachthani*" (which means, My
 35 God, my God, why hast thou forsaken me?) On hearing
 this some of the bystanders said, "Look, he is calling for
 36 Elijah." One man ran off, soaked a sponge in vinegar, and put
 it on the end of a stick to give him a drink, saying, "Come
 37 on, let us see if Elijah does come to take him down!" But
 38 Jesus gave a loud cry and expired. And the curtain of
 39 the temple was torn in two, from top to bottom. Now when
 the army-captain who stood facing him saw that he expired
 in this way, he said, "This man was certainly a son of God."
 40 There were some women also watching at a distance,
 among them Mary of Magdala, Mary the mother of James
 41 the younger and of Joses, and Salome, women who had fol-
 lowed him when he was in Galilee and waited on him, be-
 sides a number of other women who had accompanied him
 to Jerusalem.
 42 By this time it was evening, and as it was the day of
 43 Preparation (that is, the day before the sabbath) Joseph
 of Arimathaea, a councillor of good position who himself
 was on the outlook for the Reign of God, ventured to go to
 44 Pilate and ask for the body of Jesus. Pilate was surprised
 that he was dead already; he summoned the captain and
 45 asked if he had been dead some time, and on ascertaining
 this from the captain he bestowed the corpse on Joseph.
 46 He, after buying a linen sheet, took him down and swathed
 him in the linen, laying him in a tomb which had been cut
 out of the rock and rolling a boulder up against the opening
 47 of the tomb. Now Mary of Magdala and Mary the mother
 of Joses noted where he was laid.

16 AND when the sabbath had passed Mary of Magdala,
 Mary the mother of James, and Salome bought some
 2 spices in order to go and anoint him; and very early on the

* Von Soden retains ver. 28 (cp. Luke xxii, 37): "So the scripture
 was fulfilled which says, *He was classed among criminals.*"

first day of the week they went to the tomb, after sunrise.
 3 They said to themselves, "Who will roll away the boulder
 for us at the opening of the tomb?" (for it was a very large
 4 boulder).* But when they looked they saw the boulder had
 5 been rolled to one side, and on entering the tomb they saw
 a youth sitting on the right dressed in a white robe. They
 6 were bewildered, but he said to them, "Do not be bewildered.
 You are looking for Jesus of Nazaret, who was crucified?
 He has risen, he is not here. That is the place where he
 7 was laid. Go you and tell his disciples and Peter, 'He pre-
 cedes you to Galilee; you shall see him there, as he told
 8 you.'" And they fled out of the tomb, for they were seized
 with terror and beside themselves. They said nothing to
 anyone, for they were afraid of —.†

(a)

9 Now after he rose early on the first day of the week, he
 appeared first to Mary of Magdala out of whom he had cast
 10 seven daemons. She went and reported it to those who had
 11 been with him, as they mourned and wept; but although
 they heard he was alive and had been seen by her, they
 12 would not believe it. After this he appeared in another
 form to two of them as they were walking on their way to
 13 the country. They too went and reported it to the rest,
 14 but they would not believe them, either. Afterwards he
 appeared at table to the eleven themselves and reproached
 them for their unbelief and dulness of mind, because they
 had not believed those who saw him risen from the dead.
 [But they excused themselves, saying, "This age of lawless-
 ness and unbelief lies under the sway of Satan, who will
 not allow what lies under the unclean spirits‡ to under-
 stand the truth and power of God; therefore," they said to
 Christ, "reveal your righteousness now." Christ answered
 them, "The limit of years for Satan's power has now
 expired, but other terrors are at hand. I was delivered to
 death on behalf of sinners,§ that they might return to the
 truth and sin no more, that they might inherit that glory of
 righteousness which is spiritual and imperishable in

* Transposing the second clause of ver. 4 to the end of ver. 3.

† The following appendix represents a couple of second century attempts to complete the gospel. The passage within brackets in the first of these epilogues originally belonged to it, but was excised for some reason at an early date. Jerome quoted part of it, but the full text has only been discovered quite recently in codex W, the Freer uncial of the gospels.

‡ Or, the unclean things that lie under the control of spirits.

§ The Greek is obscure at this point.

- 15 heaven." And he said to them, "Go to all the world and
preach the gospel to every creature:
16 he who believes and is baptized shall be saved,
but he who will not believe shall be condemned.
17 And for those who believe, these miracles will follow:
they will cast out daemons in my name,
they will talk in foreign tongues,
18 they will handle serpents,
and if they drink any deadly poison, it will not hurt them;
they will lay hands on the sick and make them well."
19 Then after speaking to them the Lord Jesus was taken
20 up to heaven and *sat down at the right hand of God*, while
they went out and preached everywhere, the Lord working
with them and confirming the word by the miracles that
endorsed it.

(b)

But they gave Peter and his companions a brief account
of all that had been enjoined. And after that, Jesus him-
self sent out by means of them from east to west the sacred
and imperishable message of eternal salvation.

THE GOSPEL ACCORDING TO

S. LUKE

1 INASMUCH as a number of writers have essayed to draw
2 up a narrative of the established facts in our religion ex-
actly as these have been handed down to us by the original
3 eyewitnesses who were in the service of the Gospel Mes-
sage, and inasmuch as I have gone carefully over them
all myself from the very beginning, I have decided, O
Theophilus, to write them out in order for your excellency,
4 to let you know the solid truth of what you have been
taught.

5 In the days of Herod king of Judaea there was a priest
called Zechariah, who belonged to the division of Abijah;
he had a wife who belonged to the daughters of Aaron, and
6 her name was Elizabeth. They were both just in the sight
of God, blameless in their obedience to all the commands
7 and regulations of God; but they had no child, for Eliza-
beth was barren. Both of them were advanced in years.

8 Now while he was officiating before God in the due
9 course of his division, it fell to him by lot, as was the
custom of the priesthood, to enter the sanctuary of the
10 Lord and burn incense, the mass of the people all remain-
ing in prayer outside at the hour of incense. And an angel
11 of the Lord appeared to him, standing on the right side
12 of the altar of incense. When Zechariah saw him he was
13 troubled, and fear fell on him; but the angel said to him,
"Fear not, Zechariah, your prayer has been heard; your
wife Elizabeth will bear a son to you, and you must
call his name John.

14 It will be joy and gladness for you,
and many will rejoice over his birth:
15 for he shall be great in the sight of the Lord,
he will drink neither wine nor strong drink;
he will be filled with the holy Spirit from his very birth:
16 he will turn many of the sons of Israel to the Lord their
God,
17 he will go in front of Him with the spirit and power of
Elijah
to turn the hearts of fathers to their children,

- turning the disobedient to the wisdom of the just,
to make a people ready and prepared for the Lord."
- 18 Zechariah said to the angel, "But how am I to be sure of this? I am an old man myself, and my wife is advanced
19 in years." The angel replied, "I am Gabriel, I stand before God; I have been sent to speak to you and to tell you
20 this good news. But you will be silent and unable to speak till the day this happens, because you have not believed what I told you; it will be accomplished, for all that, in due time."
- 21 Now the people were waiting for Zechariah and wondering
22 that he stayed so long inside the sanctuary. When he did come out he could not speak to them, so they realized that he had seen a vision in the sanctuary: he made signs
23 to them and remained dumb. Then, after his term of service had elapsed, he went home.
- 24 After those days his wife Elizabeth conceived; and for
25 five months she concealed herself. "The Lord has done this for me," she said, "he has now deigned to remove my reproach among men."
- 26 In the sixth month the angel Gabriel was sent by God
27 to a town in Galilee called Nazaret, to a maiden who was betrothed to a man called Joseph, belonging to the house of
28 David. The maiden's name was Mary. The angel went in and said to her, "Hail. O favoured one! the Lord be with
29 you!" At this she was startled; she thought to herself,
30 whatever can this greeting mean? But the angel said to her, "Fear not, Mary, you have found favour with God.
31 You are to conceive and bear a son, and you must call his name Jesus.
- 22 He will be great, he will be called the Son of the Most High,
and the Lord God will give him *the throne of David*
his father;
33 *he will reign* over the house of Jacob *for ever*,
and to his reign there will be no end."
- 34 "How can this be?" said Mary to the angel, "I have no
35 husband." The angel answered her, "The holy Spirit will come upon you, the power of the Most High will overshadow you; hence what is born *will be called holy*, Son of God. Look, there is your kinswoman Elizabeth! Even she
36 has conceived a son in her old age, and she who was called
37 barren is now in her sixth month; for *with God nothing*
38 *is ever impossible*." Mary said, "I am here to serve the Lord. Let it be as you have said." Then the angel went away.
- 39 In those days Mary started with haste for the hill-
40 country, for a town of Judah; she entered the house of
41 Zechariah and saluted Elizabeth, and when Elizabeth heard

the salutation of Mary, the babe leapt in her womb. Then
 42 Elizabeth was filled with the holy Spirit; she called out
 with a loud cry.

"Blessed among women are you, and blessed is the fruit of
 your womb!

43 What have I done to have the mother of my Lord come to
 44 me? Why, as soon as the sound of your salutation reached
 45 my ears, the babe leapt for joy within my womb. And
 blessed is she who believed that the Lord's words to her
 46 would be fulfilled." Then Mary said

"My soul magnifies the Lord,

47 *My spirit has joy in God my Saviour;*

48 *for he has considered the humiliation of his servant.*

From this time forth all generations will call me blessed,

49 for He who is Mighty has done great things for me.

His name is holy.

50 *his mercy is on generation after generation,*

for those who reverence him.

51 He has done a deed of might with his arm,

he has scattered the proud with their purposes,

52 *princes he has dethroned and the poor he has uplifted,*

53 *he has satisfied the hungry with good things and sent
 the rich away empty.*

54 *He has succoured his servant Israel,*

mindful of his mercy—

55 *as he promised our fathers,*

to have mercy on Abraham and his offspring for ever."

56 Mary stayed with her about three months and then re-
 turned home.

57 Now the time for Elizabeth's delivery had elapsed, and

58 she gave birth to a son. When her neighbours and kins-
 folk heard of the Lord's great mercy to her they rejoiced

59 with her, and on the eighth day came to circumcise the
 child. They were going to call it by the name of its father

60 Zechariah, but the mother told them, "No, the child is to

61 be called John." They said to her, "None of your folk is

62 called by that name." Then they made signs to the father,

63 to find out what he wanted the child to be called, and he

asked for a writing-tablet and wrote down, "His name is

64 John," to the astonishment of all. Instantly his mouth

was opened, his tongue loosed, and he spoke out blessing

65 God. Then fear fell on all their neighbours, and all these

events were talked of through the whole of the hill-country

66 of Judaea. All who heard of it bore it in mind; they said,

"Whatever will this child become?" For the hand of the

Lord was indeed with him.

67 And Zechariah his father was filled with the holy Spirit;

he prophesied in these words,

- 68 *"Blessed be the Lord the God of Israel.*
for he has cared for his people and wrought them
redemption;
 69 *he has raised up a strong saviour for us*
in the house of his servant David—
 70 *as he promised of old by the lips of his prophets—*
 71 *to save us from our foes and from the hand of all who*
hate us,
 72 *to deal mercifully with our fathers*
and to be mindful of his holy covenant,
 73 *of the oath he swore to Abraham our father,*
 74 *that freed from fear and from the hand of our foes*
 75 *we should worship him in holiness and uprightness*
all our days within his presence.
 76 *And you, my child, shall be called a prophet of the Most*
High;
for you shall go in front of the Lord to make his ways
ready,
 77 *to bring his people the knowledge of salvation*
through the remission of their sins—
 78 *by the tender mercy of our God,*
who will make the Dawn visit us from on high,
 79 *to shine on those who sit in darkness and in the shadow*
of death,
to guide our steps into the way of peace."
 80 *And the child grew, he became strong in the Spirit and*
remained in the desert till the day when he made his
appearance before Israel.

- 2 Now in those days an edict was issued by Caesar
 2 Augustus for a census of the whole world. (This was
 3 the first census, and it took place when Quirinius was gov-
 3 ernor of Syria.) So everyone went to be registered, each
 4 at his own town, and as Joseph belonged to the house and
 5 family of David he went up from Galilee to Judaea, from
 5 the town of Nazaret to David's town called Bethlehem, to
 6 be registered along with Mary his wife. She was pregnant,
 7 and while they were there the days elapsed for her de-
 7 livery; she gave birth to her firstborn son, and as there
 8 was no room for them inside the khan she wrapped him
 8 up and laid him in a stall for cattle. There were some
 9 shepherds in the district who were out in the fields keep-
 9 ing guard over their flocks by night; and an angel of the
 10 Lord flashed upon them, the glory of the Lord shone all
 10 round them. They were terribly afraid, but the angel said
 to them, "Have no fear. This is good news I am bringing
 you, news of a great joy that is meant for all the People.

- 11 To-day you have a saviour born in the town of David,
 12 the Lord messiah. And here is a proof for you: you will
 find a baby wrapped up and lying in a stall for cattle."
 13 Then a host of heaven's army suddenly appeared beside
 the angel extolling God and saying,
 14 "Glory to God in high heaven,
 and peace on earth for men whom he favours!"
 15 Now when the angels had left them and gone away to
 heaven, the shepherds said to one another, "Let us be off
 to Bethlehem to see this thing that the Lord has told us
 16 of." So they made haste and discovered Mary and Joseph
 17 and the baby lying in the stall for cattle. When they saw
 this they told people about the word which had been
 18 spoken to them about the child; all who heard it were
 19 astonished at the story of the shepherds, and as for Mary,
 20 she treasured it all up and mused upon it. Then the shep-
 herds went away back, glorifying and extolling God for all
 they had heard and seen as they had been told they
 would.
- 21 When the eight days had passed for his circumcision, he
 was named Jesus—the name given by the angel before he
 had been conceived in the womb.
- 22 When the days for their purification in terms of the
 Mosaic law had elapsed, they brought him up to Jeru-
 23 salem to present him to the Lord (as it is written in the
 law of the Lord: *every male that opens the womb must be*
 24 *considered consecrated to the Lord*) and also to offer the
 sacrifice prescribed in the law of the Lord, *a pair of turtle-*
 25 *doves or two young pigeons*. Now there was a man in
 Jerusalem called Symeon, an upright and devout man, who
 was on the outlook for the Consolation of Israel. The holy
 26 Spirit was upon him; indeed it had been revealed to him
 by the holy Spirit that he was not to see death before
 27 he had seen the Lord messiah. By an inspiration of the
 Spirit he came to the temple, and when the parents of the
 child Jesus carried him in to perform the customary regu-
 28 lations of the law for him, then Symeon took him in his
 arms, blessed God, and said,
 29 "Now, Master, thou canst let thy servant go,
 and go in peace, as thou didst promise;
 30 for mine eyes have seen thy saving power
 31 which thou hast prepared before the face of all the
peoples,
 32 *to be a light of revelation for the Gentiles*
and a glory to thy people Israel."
 33 His father and mother were astonished at these words
 34 about him, but Symeon blessed them, and to his mother
 Mary he said, "This child is destined for the downfall as

well as for the rise of many a one in Israel; destined to be a Sign for man's attack—to bring out the secret aims of many a heart. And your own soul will be pierced by a spear."

There was also a prophetess, Hannah the daughter of Phanuel, who belonged to the tribe of Asher; she was advanced in years, having lived seven years with her husband after her girlhood and having been a widow for eighty-four years. She was never away from the temple; night and day she worshipped, fasting and praying. Now at that very hour she came up, and she offered praise to God and spoke of him to all who were on the outlook for the redemption of Jerusalem.

When they had finished all the regulations of the law of the Lord, they returned to Galilee, to their own town of Nazaret. And the child grew and became strong; he was filled with wisdom, and the favour of God was on him. Every year his parents used to travel to Jerusalem at the passover festival; and when he was twelve years old they went up as usual to the festival. After spending the full number of days they came back, but the boy Jesus stayed behind in Jerusalem. His parents did not know of this; they supposed he was in the caravan and travelled on for a day, searching for him among their kinsfolk and acquaintances. Then, as they failed to find him, they came back to Jerusalem in search of him. Three days later they found him in the temple, seated among the teachers, listening to them and asking them questions, till all his hearers were amazed at the intelligence of his own answers. When his parents saw him they were astounded, and his mother said to him, "My son, why have you behaved like this to us? Here have your father and I been looking for you anxiously!" "Why did you look for me?" he said, "Did you not know I had to be at my Father's house?" But they did not understand what he said. Then he went down along with them to Nazaret, and did as they told him. His mother treasured up everything in her heart. And Jesus increased in wisdom and in stature, and in favour with God and man.

Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judaea, Herod being tetrarch of Galilee, Philip his brother tetrarch of the country of Ituraea and Trachonitis, and Lysias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas the word of God came to John the son of Zechariah in the desert; and he went into all the Jordan-district preaching a baptism of repentance for the

4 remission of sins—as it is written in the book of the sayings of the prophet Isaiah,

The voice of one who cries in the desert,

Make the way ready for the Lord,

level the paths for him.

5 *Every valley shall be filled up,*
every hill and mound laid low,

the crooked made straight,

the rough roads smooth;

6 *so shall all flesh see the saving power of God.*

7 To the crowds who came out to get baptized by him John said, "You brood of vipers, who told you to flee from the

8 coming Wraith? Now, produce fruits that answer to your repentance, instead of beginning to say to yourselves, 'We have a father in Abraham.' I tell you, God can raise up

9 children for Abraham from these stones! The axe is lying all ready at the root of the trees: any tree that is not producing good fruit will be cut down and thrown into the fire."

10 The crowds asked him, "Then what are we to do?"

11 He replied, "Let everyone who possesses two shirts share with him who has none, and let him who has food do like-

12 wise." Taxgatherers also came to get baptized, and they

13 said to him, "Teacher, what are we to do?" He said to

14 them, "Never exact more than your fixed rate." Soldiers

also asked him, "And what are we to do?" He said to

them, "Never extort money, never lay a false charge, but

be content with your pay."

15 Now as people's expectations were roused and as every-

body thought to himself about John, "Can he be the

16 Christ." John said to them all,

"I baptize you with water,

but after me one who is mightier will come,

and I am not fit to untie the string of his sandals;

he will baptize you with the holy Spirit and fire.

17 His winnowing-fan is in his hand to purge his thresh-

ing-floor,

to gather the wheat into his granary

and burn the straw with fire unquenchable."

18 Thus with many another appeal he spoke his message

19 to the people. But Herod the tetrarch, who had been

reproved by him for Herodias his brother's wife as well as

for all the wickedness that he, Herod, had committed,

20 crowned all by shutting John up in prison.

21 Now when all the people had been baptized and when

Jesus had been baptized and was praying, heaven opened

22 and the holy Spirit descended in bodily form like a dove

upon him; and a voice came from heaven,

"Thou art my son, the Beloved,
to-day have I become thy father."*

- 23 At the outset Jesus was about thirty years of age; he
was the son, as people supposed, of Joseph, the son of
24 Heli, the son of Matthat, the son of Levi, the son of Melchi,
25 the son of Jannai, the son of Joseph, the son of Mattathias,
the son of Amos, the son of Nahum, the son of Esi,
26 the son of Naggai, the son of Maath, the son of Mel-
tathias, son of Semei, the son of Joseph, the son of
27 Joda, the son of Joanan, the son of Rhesa, the son of
28 Zerubbabel, the son of Shealtiel, the son of Neri, the son of
Melchi, the son of Addi, the son of Rosam, the son of
29 Elmadam, the son of Er, the son of Jesus, the son of
30 Eliezer, the son of Jorim, the son of Matthat, the son of
Symeon, the son of Judas, the son of Joseph, the son of
31 Jonam, the son of Eliakim, the son of Melea, the son of
Menna, the son of Mattatha, the son of Nathan, the son
32 of David, the son of Jessai, the son of Jobed, the son of
33 Boaz, the son of Sala, the son of Nahshon, the son of
Aminadab, the son of Admin, the son of Arni, the son of
34 Hezron, the son of Perez, the son of Judah, the son of
Jacob, the son of Isaac, the son of Abraham, the son of
35 Terah, the son of Nachor, the son of Serug, the son of
36 Reu, the son of Peleg, the son of Eber, the son of Sala, the
son of Kainan, the son of Arphaxad, the son of Shem, the
37 son of Noah, the son of Lamech, the son of Methuselah,
the son of Enoch, the son of Jared, the son of Maleleel, the
38 son of Kainan, the son of Enos, the son of Seth, the son of
Adam, the son of God.

- 4 FROM the Jordan Jesus came back full of the holy
Spirit, and for forty days he was led by the Spirit in the
2 desert, while the devil tempted him. During these days he
3 ate nothing, and when they were over he felt hungry. The
devil said to him, "If you are God's son, tell this stone to
4 become a loaf." Jesus replied to him, "It is written, *Man*
5 *is not to live on bread alone.*" Then he lifted Jesus up
and showed him all the realms of the universe in a single
6 instant; and the devil said to him, "I will give you all their
power and grandeur, for it has been made over to me and
7 I can give it to anyone I choose. If you will worship
8 before me, then it shall all be yours." Jesus answered him,
"It is written, *You must worship the Lord your God, and*
9 *serve him alone.*" Then he brought him to Jerusalem

* Reading ἐγὼ σήμερον γεγέννηκά σε, with D, the Old Latin, Justin, Clement, Tyconius, etc. In the other MSS it has been altered, for harmonistic reasons.

and placing him on the pinnacle of the temple said to him, "If you are God's son, throw yourself down from this; for it is written,

He will give his angels charge of you,

11 and

They will bear you on their hands,

lest you strike your foot against a stone."

12 Jesus answered him, "It has been said, *You shall not tempt the Lord your God.*" And after exhausting every kind of temptation the devil left him till a fit opportunity arrived.

14 Then Jesus came back in the power of the Spirit to Galilee, and the news of him spread over all the surrounding country. He taught in their synagogues and was glorified by all. Then he came to Nazaret, where he had been brought up, and on the sabbath he entered the synagogue as was his custom. He stood up to read the lesson and was handed the book of the prophet Isaiah; on opening the book he came upon the place where it was written,

18 *The Spirit of the Lord is upon me:*

for he has consecrated me to preach the gospel to the poor,

he has sent me to proclaim release for captives

and recovery of sight for the blind,

to set free the oppressed,

19 *to proclaim the Lord's year of favour.*

20 Then, folding up the book, he handed it back to the attendant and sat down. The eyes of all in the synagogue

21 were fixed on him, and he proceeded to tell them that

22 "To-day, this scripture is fulfilled in your hearing." All

spoke well of him and marvelled at the gracious words

23 that came from his lips; they said, "Is this not Joseph's

son?" So he said to them, "No doubt you will repeat to

me this proverb, 'Doctor, cure yourself!' 'Do here in your

24 own country all we have heard you did in Capharnahum.'"

He added, "I tell you truly, no prophet is ever welcome

25 in his native place. I tell you for a fact,

In Israel there were many widows during the days of

Elijah,

when the sky was closed for three years and six

months,

26 when a great famine came over all the land:

yet Elijah was not sent to any of these,

but only to a widow woman at Zarephath in Sidon.

27 And in Israel there were many lepers in the time of the

prophet Elisha,

yet none of these was cleansed,

but only Naaman the Syrian."

28 When they heard this, all in the synagogue were filled

29 with rage; they rose up, put him out of the town, and
brought him to the brow of the hill on which their town
30 was built, in order to hurl him down. But he made his
way through them and went off.
31 Then he went down to Capharnahum, a town of Galilee.
32 and on the sabbath he taught the people; they were
astounded at his teaching, for his word came with author-
33 ity. Now in the synagogue there was a man possessed by
the spirit of an unclean daemon, who shrieked aloud,
34 "Ha! Jesus of Nazaret, what business have you with us?
Have you come to destroy us? I know who you are, you
35 are God's holy One!" But Jesus checked it, saying, "Be
quiet, come out of him." And after throwing him down
before them the daemon did come out of him without doing
36 him any harm. Then amazement came over them all;
they talked it over among themselves, saying, "What does
this mean? He orders the unclean spirits with authority
37 and power, and they come out!" And a report of him
spread over all the surrounding country.
38 When he got up to leave the synagogue he went to the
house of Simon. Simon's mother-in-law was laid up with a
severe attack of fever, so they asked him about her;
39 he stood over her and checked the fever, and it left her.
40 Then she instantly got up and ministered to them. At
sunset all who had any people ill with any sort of disease
brought them to him; he laid his hands on everyone and
41 healed them. From many people daemons were also driven
out, clamouring aloud, "You are God's son!" But he
checked them and refused to let them say anything, as
42 they knew he was the Christ. When day broke he went
away out to a lonely spot, but the crowds made inquiries
about him, came to where he was, and tried to keep
43 him from leaving them. He answered them, "I must
preach the glad news of the Reign of God to the other
44 towns as well, for that is what I was sent to do." So he
went preaching through the synagogues of Judaea.

5 Now as the crowd were pressing on him to listen to the
2 word of God, he saw, as he stood beside the lake of Gen-
nesaret, two boats on the shore of the lake; the fishermen
3 had disembarked and were washing their nets. So he
entered one of the boats, which belonged to Simon, and
asked him to push out a little from the land. Then he sat
4 down and taught the people from the boat. When he
stopped speaking, he said to Simon, "Push out to the deep
5 water and lower your nets for a take." Simon replied,
"Master, we worked all night and got nothing! However,
6 I will lower the nets at your command." And when they

did so, they enclosed a huge shoal of fish, so that their
7 nets began to break. Then they made signals to their
mates in the other boat to come and assist them. They
8 came and filled both the boats, till they began to sink. But
when Simon Peter saw it he fell at the knees of Jesus, say-
9 ing, "Lord, leave me; I am a sinful man." For amazement
had seized him and all his companions at the take of fish
10 they had caught; as was the case with James and John, the
sons of Zebedaeus, who were partners of Simon. Then said
Jesus to Simon, "Have no fear; from now your catch will
11 be men." Then they brought the boats to land, and leav-
ing all they followed him.

12 When he was in one of their towns there was a man full
of leprosy who, on seeing Jesus, fell on his face and be-
sought him, "If you only choose, sir, you can cleanse me."
13 So he stretched his hand out and touched him, with the
words, "I do choose, be cleansed." And the leprosy at once
14 left him. Jesus ordered him not to say a word to anybody,
but to "Go off and show yourself to the priest, and offer
whatever Moses prescribed for your cleansing, to notify
15 men." But the news of him spread abroad more and more;
large crowds gathered to hear him and to be healed of their
16 complaints, while he kept in lonely places and prayed.

17 One day he was teaching, and near him sat Pharisees
and doctors of the Law who had come from every village
of Galilee and Judaea as well as from Jerusalem. Now the
power of the Lord was present for the work of healing.
18 Some men came up carrying a man who was paralysed; they
tried to carry him inside and lay him in front of Jesus,
19 but when they could not find any means of getting him in,
on account of the crowd, they climbed to the top of the
house and let him down through the tiles, mattress and all,
20 among the people in front of Jesus. When he saw their
faith he said, "Man, your sins are forgiven you." Then the
scribes and Pharisees began to argue, "Who is this blas-
phemer? Who can forgive sins, who but God alone?"
22 Conscious that they were arguing to themselves, Jesus
23 addressed them, saying, "Why argue in your hearts? Which
is the easier thing, to say, 'Your sins are forgiven,' or to
24 say, 'Rise and walk'? But to let you see the Son of man
has power on earth to forgive sins"—he said to the par-
alysed man, "Rise, I tell you, lift your mattress and go
25 home." Instantly he got up before them, lifted what he
26 had been lying on, and went home glorifying God. And all
were seized with astonishment; they glorified God and were
filled with awe, saying, "We have seen incredible things to-
day."

27. On going outside after this he noticed a taxgatherer called

- Levi sitting at the tax-office and said to him, "Follow me"; he rose, left everything and followed him. Levi held a great banquet for him in his house; there was a large company present of taxgatherers and others who were guests along with them. But the Pharisees and their scribes complained to his disciples, "Why do you eat and drink with taxgatherers and sinners?" Jesus replied to them, "Healthy people have no need of a doctor, but those who are ill: I have not come to call just men but sinners to repentance." They said to him, "The disciples of John fast frequently and offer prayers, as do the disciples of the Pharisees; but your adherents eat and drink." Jesus said to them, "Can you make friends at a wedding fast while the bridegroom is beside them? A time will come when the bridegroom is taken from them, and then they will fast at that time." He also told them a parable: "No one tears a piece from a new cloak and sews it on an old cloak; otherwise he will tear the new cloak, and the new piece will not match with the old. No one pours fresh wine into old wineskins; otherwise the fresh wine will burst the wineskins, the wine will be spilt and the wineskins ruined. No, fresh wine must be poured into new wineskins. Besides, no one wants new wine [immediately] after drinking old; 'The old,' he says, 'is better.'"

- 6 ONE sabbath it happened that as he was crossing the cornfields his disciples pulled some ears of corn and ate them, rubbing them in their hands. Some of the Pharisees said, "Why are you doing what is not allowed on the sabbath?" But Jesus answered them, "And have you never read what David did when he and his men were hungry? He went into the house of God, took the loaves of the Presence and ate them, giving them to his men as well—bread that no one is allowed to eat except the priests." And he said to them, "The Son of man is lord even over the sabbath." 6 Another sabbath he happened to go into the synagogue and teach. Now a man was there who had his right hand withered, and the scribes and Pharisees watched to see if he would heal on the sabbath, so as to discover some charge against him. He knew what was in their minds; so he told

- the man with the withered hand, "Rise and stand forward."
- 9 He rose and stood before them. Then Jesus said to them,
 "I ask you, is it right on the sabbath to help or to hurt,
 10 to save life or to kill?" And glancing round at them all in
 anger he said to the man, "Stretch out your hand." He
 11 did so, and his hand was quite restored. This filled them
 with fury, and they discussed what they could do to Jesus.
 12 It was in these days that he went off to the hillside to
 13 pray. He spent the whole night in prayer to God, and when
 day broke he summoned his disciples, choosing twelve of
 14 them, to whom he gave the name of 'apostles': Simon (to
 whom he gave the name of Peter), Andrew his brother,
 15 James, John, Philip, Bartholomew, Matthew, Thomas, James
 the son of Alphaeus, Simon (who was called 'the Zealot'),
 16 Judas the son of James, and Judas Iscariot (who turned
 17 traitor). With them he came down the hill and stood on
 a level spot. There was a great company of his disciples
 with him, and a large multitude of people from all Judaea,
 from Jerusalem, and from the coast of Tyre and Sidon, who
 had come to hear him and to get cured of their diseases.
 18 Those who were annoyed with unclean spirits also were
 19 healed. Indeed the whole of the crowd made efforts to
 touch him, for power issued from him and cured everybody.
 20 Then, raising his eyes he looked at his disciples and said:-
 "Blessed are you poor!
 the Realm of God is yours.
 21 Blessed are you who hunger to-day!
 you shall be satisfied.
 Blessed are you who weep to-day!
 you shall laugh.
 22 Blessed are you when men will hate you,
 when they will excommunicate you and denounce you
 and defame you as wicked on account of the Son
 of man;
 23 rejoice on that day and leap for joy!
 rich is your reward in heaven—
 for their fathers did the very same to the prophets.
 24 But woe to you rich folk!
 you get all the comforts you will ever get.
 25 Woe to you who have your fill to-day!
 you will be hungry.
 Woe to you who laugh to-day!
 you will wail and weep.
 26 Woe to you when all men speak well of you!
 that is just what their fathers did to the false
 prophets.
 27 I tell you, my hearers,
 love your enemies, do good to those who hate you:

- 28 bless those who curse you, pray for those who abuse
 you.
- 29 If a man strikes you on the one cheek,
 offer him the other as well:
 if anyone takes your coat,
 do not deny him your shirt as well;
- 30 give to anyone who asks you,
 and do not ask your goods back from anyone who has
 taken them.
- 31 As you would like men to do to you,
 so do to them.
- 32 If you love only those who love you, what credit is that
 to you?
 Why, even sinful men love those who love them.
- 33 If you help only those who help you, what merit is that
 to you?
 Why, even sinful men do that.
- 34 If you only lend to those from whom you hope to get some-
 thing, what credit is that to you?
 Even sinful men lend to one another, so as to get a
 fair return.
- 35 No, you must love your enemies and help them,
 you must lend to them without expecting any return;
 then you will have a rich reward,
 you will be sons of the Most High—
 for he is kind even to the ungrateful and the evil.
- 36 Be merciful,
 as your Father is merciful.
- 37 Also, judge not, and you will not be judged yourselves:
 condemn not, and you will not be condemned:
 pardon, and you will be pardoned yourselves:
- 38 give, and you will have ample measure given you—
 they will pour into your lap measure pressed down,
 shaken together, and running over;
 for the measure you deal out to others will be dealt
 back to yourselves."
- 39 He also told them a parabolic word:
 "Can one blind man lead another?
 will they not both fall into a pit?"
- 40 A scholar is not above his teacher:
 but if he is perfectly trained he will be like his teacher.
- 41 Why do you note the splinter in your brother's eye and
42 fail to see the plank in your own eye? How dare you say
 to your brother, 'Brother, let me take out the splinter that
 is in your eye,' and you never notice the plank in your own
 eye? You hypocrite! take the plank out of your own eye
 first, and then you will see properly to take out the splinter
 in your brother's eye.

- 43 No sound tree bears rotten fruit,
nor again does a rotten tree bear sound fruit:
44 each tree is known by its fruit.
Figs are not gathered from thorns,
and grapes are not plucked from a bramble-bush.
45 The good man produces good from the good stored in his
heart,
and the evil man evil from his evil:
for a man's mouth utters what his heart is full of.
46 Why call me, 'Lord, Lord!' and obey me not? Everyone
47 who comes to me and listens to my words and acts upon
48 them, I will show you whom he is like. He is like a man
engaged in building a house, who dug deep down and laid
his foundation on the rock; when a flood came, the river
dashed against that house but could not shake it, for it
49 had been well built. He who has listened and has not
obeyed is like a man who built a house on the earth
with no foundation; the river dashed against it and it col-
lapsed at once, and the ruin of that house was great."

- 7 WHEN he had finished what he had to say in the hearing
of the people, he went into Capharnahum.
2 Now there was an army-captain who had a servant ill
whom he valued very highly. This man was at the point
3 of death; so, when the captain heard about Jesus, he sent
some Jewish elders to him, asking him to come and make
4 his servant well. When they reached Jesus they asked
him earnestly to do this. "He deserves to have this favour
5 from you," they said, "for he is a lover of our nation; it
6 was he who built our synagogue." So Jesus went with
them. But he was not far from the house when the captain
sent some friends to tell him, "Do not trouble yourself,
7 sir, I am not fit to have you under my roof, and so I did not
consider myself fit even to come to you. Just say the word,
8 and let my servant be cured. For though I am a man under
authority myself, I have soldiers under me; I tell one man
to go, and he goes, I tell another to come, and he comes,
9 I tell my servant, 'Do this,' and he does it." When Jesus
heard this he marvelled at him, and turning to the crowd
that followed he said, "I tell you, I have never met faith
10 like this anywhere even in Israel." Then the messengers
went back to the house and found the sick servant was quite
well.
11 It was shortly afterwards that he made his way to a town
called Nain, accompanied by his disciples and a large
crowd. Just as he was near the gate of the town, there
was a dead man being carried out; he was the only son of

his mother, and she was a widow. A large crowd from the town were with her. And when the Lord saw her, he felt pity for her and said to her, "Do not weep." Then he went forward and touched the bier; the bearers stopped, and he said, "Young man, I bid you rise." Then the corpse sat up and began to speak; and Jesus gave him back to his mother. All were seized with awe and glorified God. "A great prophet has appeared among us," they said. "God has visited his people." And this story of Jesus spread through the whole of Judaea and all the surrounding country.

John's disciples reported all this to him. So John summoned two of his disciples and sent them to ask the Lord, "Are you the Coming One? Or are we to look out for someone else?" When the men reached Jesus they said, "John the Baptist has sent us to you to ask if you are the Coming One or if we are to look out for someone else?" Jesus at that moment was healing many people of diseases and complaints and evil spirits; he also bestowed sight on many blind folk. So he replied, "Go and report to John what you have seen and heard; that *the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached*. And blessed is he who is repelled by nothing in me!" When John's messengers had gone, he proceeded to speak to the crowds about John:

"What did you go out to the desert to see?

A reed swayed by the wind?

25 Come, what did you go out to see?

A man arrayed in soft robes?

Those who are gorgeously dressed and luxurious live in royal palaces.

26 Come, what did you go out to see? A prophet?

Yes, I tell you, and far more than a prophet.

27 This is he of whom it is written,

*Here I send my messenger before your face,
to prepare the way for you.*

28 I tell you, among the sons of women there is none greater than John, and yet the least in the Realm of God is greater than he is." (On hearing this all the people and the tax-gatherers acknowledged the justice of God, as they had been baptized with the baptism of John; but the Pharisees and jurists, who had refused his baptism, frustrated God's purpose for themselves.)

31 "To what then shall I compare the men of this generation?

What are they like?

32 Like children sitting in the marketplace and calling to one another,

*'We piped to you and you would not dance,
we lamented and you would not weep.'*

- 33 For John the Baptist has come, eating no bread and
drinking no wine,
and you say, 'He has a devil';
- 34 the Son of man has come eating and drinking,
and you say, 'Here is a glutton and a drunkard,
a friend of taxgatherers and sinners!'
- 35 Nevertheless, Wisdom is vindicated by all her children."
- 36 One of the Pharisees asked him to dinner, and entering
37 the house of the Pharisee he reclined at table. Now there
was a woman in the town who was a sinner, and when she
found out that Jesus was at table in the house of the
38 Pharisee she brought an alabaster flask of perfume and
stood behind him at his feet in tears; her tears began to
wet his feet, so she wiped them with the hair of her head,
pressed kisses on them, and anointed them with the per-
39 fume. When his host the Pharisee noticed this, he said to
himself, "If he was a prophet he would know what sort of
a woman this is who is touching him; for she is a sinner."
- 40 Then Jesus addressed him. "Simon," he said, "I have some-
41 thing to say to you." "Speak, teacher," he said. "There
was a moneylender who had two debtors; one owed him
42 fifty pounds, the other five. As they were unable to pay,
he freely forgave them both. Tell me, now, which of them
43 will love him most?" "I suppose," said Simon, "the man
44 who had most forgiven." "Quite right," he said. Then
turning to the woman he said to Simon, "You see this
woman? When I came into your house,
you never gave me water for my feet,
while she has wet my feet with her tears and wiped them
with her hair;
- 45 you never gave me a kiss,
while ever since she came in she has kept pressing
kisses on my feet;
- 46 you never anointed my head with oil,
while she has anointed my feet with perfume.
- 47 Therefore I tell you, many as her sins are, they are for-
given, for her love is great; whereas he to whom little is
48 forgiven has but little love." And he said to her, "Your
49 sins are forgiven." His fellow guests began to say to them-
50 selves, "Who is this, to forgive even sins?" But he said to
the woman, "Your faith has saved you; go in peace."

8 SHORTLY afterwards he went travelling from one town
and village to another preaching and telling the good
news of the Reign of God; he was accompanied by the
2 twelve and by some women who had been healed of evil
spirits and illnesses, Mary called Magdalene (out of whom
3 seven daemons had been driven), Joanna the wife of Chuza

the chancellor of Herod, Susanna, and a number of others, who ministered to him out of their means. As a large crowd was gathering and as people were resorting to him from town after town, he addressed them in a parable.

- 5 "A sower went out to sow his seed. And as he sowed, some seed fell on the road and was trampled down, and the wild birds ate it up;
6 some other seed dropped on the rock, but it withered away when it sprang up because it had no moisture;
7 some other seed fell among thorns, and the thorns sprang up along with it and choked it;
8 some other seed fell on sound soil, and springing up bore a crop, a hundredfold."

When he said this he called out, "He who has an ear, let him listen to this." The disciples questioned him about the meaning of the parable; so he said, "It is granted you to understand the open secrets of the Reign of God, but the others get it in parables, so that

for all their seeing they may not see,

and for all their hearing they may not understand.

- 11 This is what the parable means. The seed is the word of God. Those 'on the road' are people who hear; but then the devil comes and carries off the word from their heart,
13 that they may not believe and be saved. Those 'on the rock' are people who on hearing the word welcome it with enthusiasm, but they have no root; they believe for a while and fall away in the hour of trial. As for the seed that fell among thorns, that means people who hear but who go and get choked with worries and money and the pleasures of life, so that they never ripen. As for the seed in the good soil, that means those who hear and hold fast the word in a good and sound heart and so bear fruit steadfastly.

- 16 No one lights a lamp and hides it under a vessel or puts it below the bed:

he puts it on a stand so that those who come in can see the light.

- 17 For nothing is hidden that shall not be disclosed, nothing concealed that shall not be known and revealed.

- 18 So take care how you listen; for he who has, to him shall more be given, while as for him who has not, from him shall be taken even what he thinks he has."

- 19 His mother and brothers reached him but they were unable to join him for the crowd. Word was brought to him that "your mother and brothers are standing outside; they wish to see you." But he answered, "My mother and

brothers are those who listen to the word of God and obey it."

- 22 "It happened on one of these days that he embarked in a
boat alone with his disciples and said to them, "Let us
23 cross to the other side of the lake." So they set sail. Dur-
ing the voyage he fell asleep. But when a gale of wind came
down on the lake and they were being swamped and in peril,
24 they went and woke him up. "Master, master," they cried,
"we are drowning!" So he woke up and checked the wind
25 and the surf: they ceased and there was a calm. Then he
said to them, "Where is your faith?" They marvelled in
awe, saying to one another, "Whatever can he be? He
gives orders to the very winds and water, and they obey
26 him!" They put in at the country of the Gergesenes, on the
27 shore facing Galilee. As he stepped out on land he was
met by a man from the town who had daemons in him; for
a long while he had worn no clothing, and he stayed not in
28 a house but among the tombs. On catching sight of Jesus
he shrieked aloud and prayed him with a loud cry, "Jesus,
son of God most High, what business have you with me?
29 Do not torture me, I beg of you." (For he had charged
the unclean spirit to come out of the man. Many a time
when it had seized hold of him, he had been fastened se-
cure in fetters and chains, but he would snap his bonds
30 and be driven by the daemon into the desert.) So Jesus
asked him, "What is your name?" "Legion," he said, for
31 a number of daemons had entered him. And they begged
32 him not to order them off to the abyss. Now a considerable
drove of swine was grazing there on the hillside, so the
daemons begged him for leave to enter them. He gave
33 them leave, and the daemons came out of the man and
went into the swine; the drove rushed down the steep slope
34 into the lake and were suffocated. When the herdsmen
saw what had occurred they fled and reported it to the town
35 and the hamlets. The people came out to see what had
occurred and when they reached Jesus they discovered the
man whom the daemons had left, seated at the feet of Jesus,
36 clothed and sane. That frightened them. They got a report
37 from those who had seen how the lunatic was cured, and
then all the inhabitants of the surrounding country of the
Gergesenes asked him to leave them, they were so seized
with terror. He embarked in the boat and went back.
38 The man whom the daemons had left begged that he might
accompany him. Jesus, however, sent him away, saying,
39 "Go home and describe all that God has done for you."
So he went off to proclaim through the whole town all that
Jesus had done for him.
- 40 On his return Jesus was welcomed by the crowd; they

41 were all looking out for him. A man called Jairus came,
 42 who was a president of the synagogue, and falling at the
 43 feet of Jesus entreated him to come to his house, for he
 44 had an only daughter about twelve years old and she was
 45 dying. As Jesus went the crowds kept crushing him, and
 46 a woman who had had a hemorrhage for twelve years
 47 which no one could cure, came up behind him and touched
 48 the tassel of his robe. Her hemorrhage instantly ceased.
 49 Jesus said, "Who touched me?" As everyone denied it,
 50 Peter and his companions said, "Master, the crowds are all
 51 round you pressing hard!" Jesus said, "Somebody did
 52 touch me, for I felt power had passed from me." So when
 53 the woman saw she had not escaped notice she came trem-
 54 bling, and falling down before him she told before all the
 55 people why she had touched him and how she had been
 56 instantly cured. "Daughter," he said to her, "your faith has
 57 made you well; depart in peace." He was still speaking
 58 when someone came from the house of the synagogue
 59 president to say, "Your daughter is dead. Do not trouble
 60 the teacher any further." But when Jesus heard it he said
 61 to him, "Have no fear, only believe and she shall get well."
 62 When he reached the house he would not allow anyone
 63 to come in with him except Peter and James and John, and
 64 the child's father and mother. Everyone was weeping and
 65 bewailing her, but he said, "Stop weeping; she is not dead
 66 but asleep." They laughed at him, knowing that she was
 67 dead. But he took her hand and called to her, "Rise, little
 68 girl." And her spirit returned, she got up instantly, and
 69 he ordered them to give her something to eat. Her parents
 70 were amazed, but he charged them not to tell anyone what
 71 had happened.

9 CALLING the twelve apostles together he gave them power
 10 and authority over all daemons as well as to heal diseases.
 11 He sent them out to preach the Reign of God and to cure
 12 the sick. And he told them, "Take nothing for the journey,
 13 neither stick nor wallet nor bread nor silver, and do not
 14 carry two shirts. Whatever house you go into, stay there
 15 and leave from there. Whoever will not receive you, leave
 16 that town and shake off the very dust from your feet as a
 17 testimony against them." So they went out from village to
 18 village preaching the gospel and healing everywhere.
 19 When Herod the tetrarch heard all that was going on, he
 20 was quite at a loss; for some said that John had risen from
 21 the dead, some that Elijah had appeared, and others that

* Omitting *ἰατροὺς προαναλώσασα δὸν τὸν βίον* with BD arm. Syr. Sin
 sah.

- 9 one of the ancient prophets had arisen. Herod said, "John I beheaded. But who is this, of whom I hear such tales?" And he made efforts to see him.
- 10 Then the apostles came back and described all they had done to Jesus. He took them and retired in private to a town called Bethsaida, but the crowds learned this and followed him. He welcomed them, spoke to them of the Reign of God, and cured those who needed to be healed.
- 11 Now as the day began to decline the twelve came up to him and said, "Send the crowd off to lodge in the villages and farms around and get provisions there, for here we are in a desert place." He said to them, "Give them some food yourselves." They said, "We have only got five loaves and two fish. Unless—are we to go and buy food for the whole of this people?" (There were about five thousand men of them.) He said to his disciples, "Make them lie down in rows of about fifty." They did so, and made them all lie down. Then taking the five loaves and the two fish and looking up to heaven he blessed them, broke them in pieces and handed them to the disciples to set before the crowd. And they all ate and had enough. What they had left over was picked up, twelve baskets full of fragments.
- 12 Now it happened that while he was praying by himself his disciples were beside him. So he inquired of them. "Who do the crowds say I am?" They replied, "John the Baptist, though some say Elijah and some say that one of the ancient prophets has arisen." He said to them, "And who do you say I am?" Peter replied, "The Christ of God."
- 13 Then he forbade them strictly to tell this to anyone.
- 14 The Son of man, he said, has to endure great suffering, to be rejected by the elders and high priests and scribes, to be killed, and on the third day to be raised.
- 15 He said to all, "If anyone wishes to come after me, let him deny himself, take up his cross day after day, and so follow me;
- 16 for whoever wants to save his life will lose it, and whoever loses his life for my sake, he will save it.
- 17 What profit will it be for a man to gain the whole world and lose or forfeit himself? For whoever is ashamed of me and my words, of him will the Son of man be ashamed when he comes in his glory and in the glory of the Father and of the holy angels. I tell you plainly, there are some of those standing here who will not taste death till they see the Reign of God."
- 18 It was about eight days after he said this, when he took Peter, John, and James, and went up the hillside to pray.
- 19 While he was praying the appearance of his face altered and his dress turned dazzling white. There were two men con-

- 31 versing with him, Moses and Elijah, who appeared in a vision of glory and said he must go through with his death
 32 and departure at Jerusalem. Now Peter and his companions had been overpowered with sleep, but on waking up they saw his glory and the two men who were standing
 33 beside him. When they were parting from him, Peter said to Jesus, "Master, it is a good thing we are here; let us put up three tents, one for you, one for Moses, and one for
 34 Elijah" (not knowing what he was saying). As he spoke, a cloud came and overshadowed them. They were awe-struck as they passed into the cloud, but a voice came from the cloud, "This is my Son, my Chosen one; listen to him."
 35 When the voice ceased, they found themselves alone with Jesus. And in those days they kept silence and told nobody anything of what they had seen.
 37 Next day, when they came down the hill, a large crowd met him. "Teacher," shouted a man from the crowd, "look
 38 at my son, I beg of you, for he is my only boy, and a spirit gets hold of him till he suddenly shrieks; it convulses him till he foams; indeed it will hardly leave off
 39 tearing him to pieces. I begged your disciples to cast it out, but they could not." Jesus answered, "O faithless and
 40 perverse generation, how long must I still be with you and bear with you? Fetch your son here." Before the boy could reach Jesus, the daemon dashed him down and convulsed him, but Jesus checked the unclean spirit, cured the boy, and handed him back to his father. And all were astounded at this grand display of God. But while all marvelled at all he did, he said to his disciples, "Let these words sink into your ears: 'the Son of man is to be betrayed into the hands of men.'" But they did not understand this saying—indeed it was kept a secret from them, to prevent them from fathoming it—and they were afraid to ask him about this saying.
 46 A dispute arose among them as to which of them was the greatest. Jesus knew the dispute that occupied their minds, so he took hold of a little child and set it by his
 47 side; then he said to them,
 48 "Whoever receives this little child in my name receives me, and whoever receives me receives him who sent me.
 For it is the lowliest of you all who is great."
 49 John said to him, "Master, we saw a man casting out daemons in your name, but we stopped him because he is not a follower of ours." Jesus said to him, "Do not stop him; * he who is not against you is for you."
 50 As the time for his assumption was now due, he set his

* Omitting [οὐ γὰρ ἐστὶν καθ' ὑμῶν].

52 face for the journey to Jerusalem. He sent messengers
 in front of him. They went and entered a Samaritan vil-
 53 lage to make preparations for him, but the people would not
 receive him because his face was turned in the direction of
 54 Jerusalem. So when the disciples James and John saw
 this, they said, "Lord, will you have us bid *fire come down*
 55 *from heaven and consume them.*" But he turned and
 56 checked them. Then they journeyed to another village.
 57 And as they journeyed along the road a man said to him,
 58 "I will follow you anywhere." Jesus said to him,

"The foxes have their holes,
 the wild birds have their nests,

but the Son of man has nowhere to lay his head." He
 59 He said to another man, "Follow me"; but he said, "Let me
 60 go and bury my father first of all." Jesus said to him,
 "Leave the dead to bury their own dead; you go and spread
 61 the news of the Reign of God." Another man also said to
 him, "I will follow you, Lord. But let me first say good-bye,
 62 to my people at home." Jesus said to him, "No one is any
 use to the Reign of God who puts his hand to the plough
 and then looks behind him."

10 AFTER that the Lord commissioned other seventy dis-
 ciples, sending them in front of him two by two to
 every town and place that he intended to visit himself.
 2 He said to them, "The harvest is rich, but the labourers are
 few; so pray the Lord of the harvest to send labourers to
 3 gather his harvest. Go your way; I am sending you out
 4 like lambs among wolves. Carry no purse, no wallet, no
 5 sandals. Do not stop to salute anybody on the road. What-
 ever house you enter, first say, 'Peace be to this household!'
 6 Then, if there is a soul there breathing peace, your peace
 will rest on him; otherwise it will come back to you.
 7 Stay at the same house, eating and drinking what the peo-
 ple provide (for the workman deserves his wages); you
 8 are not to shift from one house to another. Wherever you
 are received on entering any town, eat what is provided for
 9 you, heal those in the town who are ill, and tell them, 'The
 10 Reign of God is nearly on you.' But wherever you are not
 received on entering any town, go out into the streets of
 11 the town and cry, 'The very dust of your town that clings to
 us we wipe off from our feet as a protest. But mark this.
 12 The Reign of God is near!' I tell you, on the great Day it
 will be more bearable for Sodom than for that town.
 13 Woe to you, Khorazin! woe to you, Bethsaida! Had the
 miracles performed in you been performed in Tyre and
 Sidon, they would long ago have been sitting penitent in
 14 sackcloth and ashes. But it will be more bearable for

- 15 Tyre and Sidon at the judgment than for you. And you,
O Capharnahum! *Exalted to heaven? No, you will sink to Hades!*
- 16 He who listens to you listens to me,
he who rejects you rejects me,
and he who rejects me rejects him who sent me."
- 17 The seventy came back with joy. "Lord," they said, "the
18 very daemons obey us in your name." He said to them.
"Yes, I watched Satan fall from heaven like a flash of
19 lightning. I have indeed given you the power of *treading*
on serpents and scorpions and of trampling down all the
20 power of the Enemy; nothing shall injure you. Only,
do not rejoice because the spirits obey you:
rejoice because your names are enrolled in heaven."
- 21 He thrilled with joy at that hour in the holy Spirit, say
ing, "I praise thee, Father, Lord of heaven and earth, for
concealing this from the wise and learned and revealing
it to the simple-minded; yes, Father, I praise thee that
such was thy chosen purpose." Then turning to the dis-
ciples he said,
- 22 "All has been handed over to me by my Father:
and no one knows who the Son is except the Father,
or who the Father is except the Son,
and he to whom the Son chooses to reveal him."
Then turning to the disciples he said privately,
- 23 "Blessed are the eyes that see what you see!
- 24 For I tell you many prophets and kings have desired to
see what you see,
but they have not seen it;
and to hear what you hear,
but they have not heard it."
- 25 Now a jurist got up to tempt him. "Teacher," he said,
26 "what am I to do to inherit life eternal?" He said to him,
"What is written in the law? What do you read there?"
- 27 He replied, "*You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind. Also your neighbour*
28 *as yourself.*" "A right answer!" said Jesus; "*do that and*
29 *you will live.*" Anxious to make an excuse for himself,
however, he said to Jesus, "But who is my neighbour?"
- 30 Jesus rejoined, "A man going down from Jerusalem to
Jericho fell among robbers who stripped and belaboured
31 him and then went off leaving him half-dead. Now
it so chanced that a priest was going down the same
road, but on seeing him he went past on the opposite side.
32 So did a Levite who came to the spot; he looked at him
33 but passed on the opposite side. However a Samaritan
traveller came to where he was and felt pity when he saw

34 him; he went to him, bound his wounds up, pouring oil
and wine into them, mounted him on his own steed, took
35 him to an inn, and attended to him. Next morning he took
out a couple of shillings and gave them to the innkeeper,
saying, 'Attend to him, and if you are put to any extra
36 expense I will refund you on my way back.' Which of these
three men, in your opinion, proved a neighbour to the man
37 who fell among the robbers?" He said, "The man who took
pity on him." Jesus said to him, "Then go and do the
same."

38 In the course of their journey he entered a certain village,
and a woman called Martha welcomed him to her house.
39 She had a sister called Mary, who seated herself at the feet
of the Lord to listen to his talk. Now Martha was so busy
attending to them that she grew worried; she came up and
said, "Lord, is it all one to you that my sister has left me
to do all the work alone? Come, tell her to lend me a hand."
41 The Lord answered her, "Martha, Martha,* Mary has chosen
the best dish, and she is not to be dragged away from it."

11 HE was praying at a certain place, and when he
stopped one of his disciples said to him, "Lord, teach
2 us to pray, as John taught his disciples." He said to them,
"When you pray, say, Father,
thy name be revered,
thy Reign begin;
3 give us our bread for the morrow day by day,
4 and forgive us our sins
for we do forgive everyone who has offended us;
and lead us not into temptation."
5 And he said to them, "Suppose one of you has a friend, and
you go to him at midnight and say to him, 'Friend, let me
6 have three loaves; for a friend of mine travelling has come
7 to my house and I have nothing to set before him.' And
suppose he answers from the inside, 'Don't bother me; the
door is locked by this time, and my children are in bed
8 with me. I can't get up and give you anything.' I tell you,
though he will not get up and give you anything because
you are a friend of his, he will at least rise and give you
9 whatever you want, because you persist. So I tell you,
ask and the gift will be yours,
seek and you will find,
knock and the door will open to you;

* Oudertin, with D, Syr. Sin. and the majority of the old Latin manuscripts *μεμνημένης* . . . *χρεία* (D adding *δορυβάδην*). I translate *μεμνημένης* by 'dish,' to bring out the point and play of the saying. Jesus means that Mary has chosen well in selecting the nourishment of his teaching.

- 10 for everyone who asks receives,
the seeker finds,
the door is opened to anyone who knocks.
- 11 What father among you, if asked by his son for a loaf,
will hand him a stone?
Or, if asked for a fish, will hand him a serpent instead
of a fish?
- 12 Or, if asked for an egg, will he hand him a
scorpion?
- 13 Well, if for all your evil you know to give your children
what is good,
how much more will your Father give the holy Spirit
from heaven to those who ask him?"
- 14 He was casting out a dumb daemon, and when the daemon
had gone out the dumb man spoke. The crowds marvelled,
15 but some of them said, "It is by Beelzebul the prince of
16 daemons that he casts out daemons." Others by way of
tempting him demanded he should give them a Sign from
17 heaven. He knew what they were thinking about, so he
said to them,
"Any realm divided against itself comes to ruin,
house after house falls down;
18 and if Satan is divided against himself,
how can his realm stand?
You say I am casting out daemons by Beelzebul?
- 19 If I cast out daemons by Beelzebul,
by whom do your sons cast them out?
Thus they will be your judges.
- 20 But if it is by the finger of God that I cast daemons out,
then the Reign of God has reached you already.
- 21 When the strong man in armour guards his homestead, his
22 property is undisturbed; but when a stronger man attacks
and conquers him, he seizes the panoply on which he relied
and divides up the spoil.
- 23 He who is not with me is against me,
and he who does not gather with me scatters.*
- 24 When an unclean spirit leaves a man, it roams through dry
places in search of refreshment. As it finds none, then it
25 says, 'I will go back to the house I left,' and when it comes
26 it finds the house clean and in order. Then it goes off to
fetch seven other spirits worse than itself; they go in and
dwell there, and the last state of that man is worse than
the first."
- 27 While he was saying this, a woman shouted to him out
of the crowd, "Blessed is the womb that bore you, and the

* Omitting *μὲν*, which von Soden inserts within brackets from *NI* 33
and a few other authorities.

- 28 breasts you sucked!" But he said, "Blessed rather are those who hear and who observe the word of God!"
- 29 As the crowds were thronging to him, he proceeded to say.

"This is an evil generation: it demands a Sign,
but no Sign will be given to it except the Sign of
Jonah;

- 30 for as Jonah was a Sign to the Ninivites,
so shall the Son of man be to this generation.

- 31 The queen of the South will rise at the judgment with
the men of this generation and condemn them;
for she came from the ends of the earth to listen to
the wisdom of Solomon,

- 32 and here is One greater than Solomon.
The men of Ninive will rise at the judgment with this
generation and condemn it:

- for when Jonah preached they did repent,
and here is One greater than Jonah.

- 33 No one lights a lamp to put it in a cellar or under
a bowl,

but on a stand, so that those who come in can see
the light.

Your eye is the lamp of the body:

when your eye is sound,

then the whole of your body has light,

but if your eye is diseased,

then your body is darkened.

- 25 (Look! perhaps your very light is dark.)

- 36 So if your whole body has light, without any corner of it
in darkness, it will be lit up entirely, as when a lamp
lights you with its rays."

- 37 When he finished speaking, a Pharisee asked him to take
a meal in his house; so he went in and lay down at table.

- 38 The Pharisee was astonished to see that he had not

- 39 washed before the meal, but the Lord said to him,

"You Pharisees do clean the outside of the cup and the
plate,

but your inner life is filled with rapacity and malice.

- 40 Foolish men! did not He who made the outside make
the inside of things too?

- 41 Better cleanse* what is within; then nothing will be
unclean for you.

*The ordinary text *δοτε ελεημοσυνην* ("give alms") represents the Aramaic *zakkī*. But the Aramaic *dakkī* ("purify" or "cleanse") suits the context better, and Wellhausen plausibly suggests that Luke has confused these two verbs which differ very little in sound and originally are identical.

- 42 But woe to you Pharisees!
 you tithe mint and rue and every vegetable,
 but justice and the love of God you disregard;
 these latter you ought to have practised—without
 omitting the former.
- 43 Woe to you Pharisees!
 you love the front bench in the synagogues
 and salutations in the marketplaces.
- 44 Woe to you!
 you are like unsuspected tombs;
 men walk over them unawares."
- 45 One of the jurists said to him, "Teacher, when you say
 46 this you are insulting us as well." He said,
 "And woe to you jurists! you load men with irksome
 burdens,
 and you will not put a single finger to their burdens.
- 47 Woe to you! you build tombs for the prophets whom
 your own fathers killed:
- 48 thus you testify and consent to what your fathers
 did,
 for they killed and you build.
- 49 This is why the Wisdom of God said, 'I will send them
 prophets and apostles, some they will kill and some they
 50 will persecute'; it was that the blood of all the prophets
 shed from the foundation of the world might be charged
 51 upon this generation, from the blood of Abel down to the
 blood of Zechariah who was slain between the altar and
 the House of God—yes, I tell you, it will all be charged
 upon this generation.
- 52 Woe to you jurists! you have taken the key that un-
 locks the door of knowledge;
 you have not entered yourselves,
 and you have stopped those who were entering."
- 53 After he had gone away, the scribes and Pharisees com-
 menced to follow him up closely and cross-question him
 54 on many points, lying in ambush to catch a word from his
 lips.

12 MEANWHILE as the crowd was gathering in its thou-
 sands till they trod on one another, he proceeded to
 say to his disciples first of all, "Be on your guard against
 the leaven of the Pharisees, which is hypocrisy.

- 2 Nothing is hidden that shall not be revealed,
 or concealed that shall not be made known.
- 3 So all you utter in the dark will be heard in the light,
 and what you whisper in chambers will be proclaimed
 on the housetops.
- 4 I tell you, my friends,

have no fear of those who kill the body but after that
can do no more;

- 5 I will show you whom to fear—
fear Him who after he has killed has power to cast you
into Gehenna.

Yes, I tell you, fear Him.

- 6 Are not five sparrows sold for two farthings?
Yet not one of them is forgotten by God.

- 7 But the very hairs on your head are all numbered;
fear not, you are worth far more than sparrows.

- 8 I tell you, whoever acknowledges me before men,
the Son of man will acknowledge him before the angels
of God;

- 9 and he who disowns me before men

will be disowned before the angels of God.

- 10 Everyone also who says a word against the Son of man
will be forgiven for it,
but he who blasphemes against the holy Spirit will
never be forgiven.

- 11 When they bring you before synagogues and the magis-
trates and authorities, do not trouble yourselves about how
12 to defend yourselves or what to say, for the holy Spirit
will teach you at that hour what you should say."

- 13 A man out of the crowd said to him, "Teacher, tell my
14 brother to give me my share of our inheritance"; but he
said to him, "Man, who made me a judge or arbitrator over
15 your affairs?" Then he said to them, "See and keep clear
of covetousness in every shape and form, for a man's life
is not part of his possessions because he has ample wealth."

- 16 And he told them a parable. "A rich man's estate bore
17 heavy crops. So he debated, 'What am I to do? I have
18 no room to store my crops.' And he said, 'This is what
I will do. I will pull down my granaries and build larger
19 ones, where I can store all my produce and my goods. And
I will say to my soul, 'Soul, you have ample stores laid up
for many a year: take your ease, eat, drink and be merry.'"

- 20 But God said to him, 'Foolish man, this very night your
soul is wanted: and who will get all you have prepared?'

- 21 So fares the man who lays up treasure for himself instead
22 of gaining the riches of God." To his disciples he said,
"Therefore I tell you,

do not trouble about what you are to eat in life,

nor about what you are to put on your body;

- 23 life is something more than food,

and the body is something more than clothes.

- 24 Look at the crowds! they neither sow nor reap,

* See above, on p. 16.

- no storehouse or granary have they,
and yet God feeds them.
How much more are you worth than birds?
- 25 Which of you can add an ell to his height by troubling
about it?
- 26 and if you cannot manage even this, why trouble over
other things?
- 27 Look how the lilies neither spin nor weave;
and yet, I tell you, even Solomon in all his grandeur
was never robed like one of them.
- 28 Now if God so clothes grass which blooms to-day in the
field and is thrown to-morrow into the furnace, will he not
much more clothe you? O men, how little you trust him!
- 29¹ So do not seek food and drink and be worried; pagans
30² make food and drink their aim in life, but your Father
31 knows quite well you need that; only seek his Realm, and
32 it will be yours over and above. Fear not, you little
flock, for your Father is delighted to give you the Realm.
- 33 Sell what you possess and give it away in alms,
make purses for yourselves that never wear out:
get treasure in heaven that never fails,
that no thief can get at, no moth destroy.
- 34 For where your treasure lies,
your heart will lie there too.
- 35 Keep your loins girt and your lamps lit, and be like men
36 who are expecting their lord and master on his return
from a marriage-banquet, so as to open the door for him
37 at once when he comes and knocks. Blessed are those
servants whom the lord and master finds awake when he
comes! I tell you truly, he will gird himself, make them
recline at table, and come forward to wait on them.
- 38 Whether he comes in the second or the third watch of the
39 night and finds them thus alert, blessed are they! Be sure
that if the householder had known at what hour the thief
was coming,* he would not have allowed his house to be
40 broken into. So be ready yourselves, for the Son of man
41 is coming at an hour you do not expect." Peter said,
"Lord, are you telling this parable for us, or is it for all
42 and sundry?" The Lord said, "Well, where is the trusty,
thoughtful steward whom the lord and master will set
over his establishment to give out supplies at the proper
43 time? Blessed is that servant if his lord and master finds
44 him so doing when he arrives! I tell you plainly, he will
45 set him over all his property. But if that servant says to
himself, 'My lord and master is long of arriving,' and if

* Omitting [*ἐγγύχρησεν αὐτὸν καὶ*], a harmonistic gloss from Matthew xxiv. 43.

- he starts to beat the menservants and maidservants, to eat
 46 and drink and get drunk, that servant's lord and master
 will arrive on a day when he does not expect him and
 at an hour which he does not know; he will cut him in
 two and assign him the fate of unbelievers.
- 47 The servant who knew his lord and master's orders and
 did not prepare * for them,
 will receive many lashes;
 48 whereas he who was ignorant and did what deserves a
 beating,
 will receive few lashes.
- He who has much given him
 will have much required from him,
 and he who has much entrusted to him
 will have all the more demanded of him.
- 49 I have come to throw fire on earth.
 Would it were kindled already!
- 50 I have a baptism to undergo.
 How I am distressed till it is all over!
- 51 You think I am here to make peace on earth?
 No, I tell you, it is dissension.
- 52 After this there will be five at issue in one house,
 three divided against two and two against three,
 53 father against son and *son against father*,
 mother against daughter and *daughter against mother*,
 mother-in-law against daughter-in-law and *daughter-in-*
law against mother-in-law."
- 54 And to the crowds he said,
 "When you see a cloud rise in the west,
 you say, 'There is a shower coming,'
 and so it is;
 55 when you feel the south wind blow,
 you say, 'There will be heat,'
 and so it is.
- 56 You hypocrites, you know how to decipher the look of
 earth and sky;
 how is it you cannot decipher the meaning of this era?
- 57 And why do you not yourselves settle what is right?
- 58 Thus, when you go before the magistrate with your oppo-
 nent, do your utmost to get quit of him on the way there,
 in case he hales you before the judge; then the judge will
 hand you over to the jailer and the jailer will throw you
 9 in prison. I tell you, you will never get out till you pay
 the last farthing of your debt."

*Omitting *ἡ πορνεία* with L, the majority of the old Latin manu-
 scripts, the Syriac and Armenian versions, etc. The ordinary text
 complete.

13 It was at this time that some people came to tell him about the Galileans whose blood Pilate had mingled with their sacrifices. But he replied to them,

"Do you think, because they suffered this, that these Galileans were worse sinners than the rest of the Galileans?"

3 I tell you, no;

unless you repent you will all perish as they did.

4 Or those eighteen men killed by the fall of the tower at Siloam?—

do you think they were worse offenders than the rest of the residents in Jerusalem?

5 I tell you, no;

unless you repent you will all perish as they did."

6 And he told this parable. "A man had a fig tree planted in his vineyard; he came in search of fruit on it but he

7 found none. So he said to the vinedresser, 'Here have I come for three years in search of fruit on this fig tree without finding any; cut it down, why should it take up

8 space?' But the man replied, 'Leave it for this year, sir,

9 till I dig round about it and put in manure. Then it may bear fruit next year. If not, you can have it cut down."

10 When he was teaching in one of the synagogues on the sabbath, there was a woman who for eighteen years had

11 suffered weakness from an evil spirit; indeed she was bent

12 double and quite unable to raise herself. Jesus noticed her

and called to her, "Woman, you are released from your

13 weakness." He laid his hands on her, and instantly she

14 became erect and glorified God. But the president of the

synagogue was annoyed at Jesus healing on the sabbath,

and he said to the crowd, "There are six days for work to

be done; come during them to get healed, instead of on

15 the sabbath." The Lord replied to him, "You hypocrites,

does not each of you untether his ox or ass from the stall

16 on the sabbath and lead it away to drink? And this

woman, a daughter of Abraham, bound by Satan for all

these eighteen years, was she not to be freed from her

17 bondage on the sabbath?" As he said this, all his opponents

were put to shame, but all the crowd rejoiced over all his

18 splendid doings. So he said,

"What is the Reign of God like?

to what shall I compare it?

19 It is like a grain of mustard-seed which a man took and put into his orchard, where it grew up and became a tree,

20 and the wild birds roosted in its branches." He added, "To

21 what shall I compare the Reign of God? It is like dough

which a woman took and buried in three pecks of flour, till

all of it was leavened."

22 On he went, teaching from one town and village to an-
 23 other, as he made his way to Jerusalem. A man said to
 24 him, "Is it only a few, sir, who are saved?" So he said
 25 to them, "Strive to get in through the narrow door, for I tell
 26 you many will try to get in and not be able, once the
 27 master of the House has got up and closed the door. You
 28 may stand outside and knock at the door, crying, 'Lord,
 29 open for us,' but he will answer you, 'I do not know where
 30 you come from.' You will then proceed to say, 'But we ate
 31 and drank in your presence, and you taught in our streets!'
 32 'I tell you,' he will say, 'I do not know where you come
 33 from: *begone every one of you, you evildoers.*' There you
 34 will wail and gnash your teeth, to see Abraham, Isaac,
 35 Jacob and all the prophets inside the Realm of God and
 yourselves thrown out. Yes, and people will come from
 east and west and north and south to their places at the
 feast within the Realm of God.
 36 Some are last who will be first,
 37 and some are first who will be last."
 38 Jus. then some Pharisees came up to tell him, "Get
 39 away from here, for Herod intends to kill you." "Go and
 40 tell that fox," he replied, "I cast out daemons and perform
 41 cures to-day and to-morrow, and on the third day I com-
 42 plete my task! But I must journey on, to-day, to-morrow,
 43 and the next day; it would never do for a prophet to perish
 44 except in Jerusalem! O Jerusalem, Jerusalem, slaying the
 45 prophets and stoning those who have been sent to you!
 46 How often I would have gathered your children as a
 47 fowl gathers her brood under her wings! But you would
 48 not have it! *See, your House is left to yourselves.* I
 49 tell you, you will never see me till the day comes when
 50 you say, *Blessed be he who comes in the Lord's name.*"

14 Now when he entered the house of a ruler who
 2 belonged to the Pharisees to take a meal, they
 3 watched him closely. In front of him there was a man who
 4 had dropsy; so Jesus asked the jurists and Pharisees, "Is
 5 it right to heal on the sabbath or not?" They held their
 6 peace. Then Jesus took hold of the man and cured him
 7 and sent him off. "Which of you," he said to them, "when
 8 an ass or an ox has fallen into a well, will not pull him
 9 out at once upon the sabbath day?" This they could not
 10 dispute. He also told a parable to the guests, when he
 11 observed how they picked out the best places. "When any-
 12 one invites you to a marriage-banquet," he said, "never lie
 13 down in the best place, in case a more distinguished guest
 14 than yourself has been invited; then the host will tell you,
 15 'Make room for him,' and you will proceed in shame to

- 10 take the lowest place. No, when you are invited, go and recline in the lowest place, so that when your host comes in he will tell you, 'Move higher up, my friend.' Then you will be honoured before your fellow guests.
- 11 For everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted."
- 12 He also said to his host, "When you give a dinner or supper, do not ask your friends or your brothers or your relatives or your rich neighbours, in case they
- 13 invite you back again and you get repaid. No, when you give a banquet, invite the poor, the maimed,
- 14 the lame, and the blind. Then you will be blessed; for as they have no means of repaying you, you will be repaid
- 15 at the resurrection of the just." Hearing this, one of his fellow guests said to him, "Blessed is he who feasts in the
- 16 Realm of God!" Jesus said to him, "There was a man who was giving a large supper, to which he had invited a
- 17 number of guests. At the hour for supper he sent his servant to tell the guests, 'Come, things are all ready.'
- 18 But they all alike proceeded to decline. The first said to him, 'I have bought a farm and I am obliged to go and look
- 19 at it. Pray consider me excused.' The second said, 'I have bought five pair of oxen and I am going to try them. Pray
- 20 consider me excused.' Another said, 'I have married a
- 21 wife; that is why I cannot come.' The servant went and reported this to his master. Then the master of the house
- 22 was enraged, and said to his servant, 'Quick, go out to the streets and lanes of the town and bring in the poor, the
- 23 maimed, the blind, and the lame.' When the servant announced, 'Your order has been carried out, sir, but there
- 24 is still room,' the master said to the servant, 'Go out to the roads and hedges and make people come in, to fill
- 25 up my house. For I tell you that not one of those who were invited shall taste my supper.'
- 26 There were large crowds travelling with him; so he turned and said to them,
- 27 "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, he cannot be a disciple of mine;
- 28 whoever does not carry his own cross and come after me, he cannot be a disciple of mine.
- 29 For which of you wants to build a tower and does not first sit down to calculate the expense, to see if he has enough
- 30 money to complete it?—in case, after he has laid the foundation and then is unable to finish the building, all
- 31 the spectators start to make fun of him, saying, 'This fellow started to build but he could not finish it.' Or what

king sets out to fight against another king without first setting down to deliberate whether with ten thousand men he can encounter the king who is attacking him with twenty thousand? If he cannot, when the other is still at a distance he will send an embassy to do homage to him.

So with everyone of you who will not part with all his goods—

he cannot be a disciple of mine.

Salt is excellent indeed: but if salt becomes insipid, what will restore its flavour? It is no use for either soil or dunghill, it is flung out. He who has an ear let him listen to this."

15 Now the taxgatherers and sinners were all approaching him to listen to him, but the Pharisees and the scribes complained, "He welcomes sinners and eats along with them!" So he told them this parable, "Which of you with a hundred sheep, if he loses one, does not leave the ninety-nine in the desert and go after the lost one till he finds it? When he finds it he puts it on his shoulders with joy, and when he gets home he gathers his friends and neighbours: 'Rejoice with me,' he says to them, 'for I have found the sheep I lost.' So, I tell you, there will be joy in heaven over a single sinner who repents, more than over ninety-nine good people who do not need to repent. Or again, suppose a woman has ten shillings. If she loses one of them, does she not light a lamp and scour the house and search carefully till she finds it? And when she finds it she gathers her women-friends and neighbours, saying, 'Rejoice with me, for I have found the shilling I lost.' So, I tell you, there is joy in the presence of the angels of God over a single sinner who repents."

He also said: "There was a man who had two sons, and the younger said to his father, 'Father, give me the share of the property that falls to me.' So he divided his means among them. Not many days later, the younger son sold off everything and went abroad to a distant land, where he squandered his means in loose living. After he had spent his all, a severe famine set in throughout that land, and he began to feel in want; so he went and attached himself to a citizen of that land, who sent him to his fields to feed swine. And he was fain to fill his belly with the pods the swine were eating; no one gave him anything. But when he came to his senses he said, 'How many hired men of my father have more than enough to eat, and here am I perishing of hunger! I will be up and off to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I don't deserve to be called

your son any more; only make me like one of your hired men." So he got up and went off to his father. But when he was still far away his father saw him and felt pity for him and ran to fall upon his neck and kiss him. The son said to him, 'Father, I have sinned against heaven and before you; I don't deserve to be called your son any more.' But the father said to his servants, 'Quick, bring the best robe and put it on him, give him a ring for his hand and sandals for his feet, and bring the fatted calf, kill it, and let us eat and be merry; for my son here was dead and he has come to life, he was lost and he is found.' So they began to make merry. Now his elder son was out in the field, and as he came near the house he heard music and dancing; so, summoning one of the servants, he asked what this meant. The servant told him, 'Your brother has arrived, and your father has killed the fatted calf because he has got him back safe and sound.' This angered him, and he would not go in. His father came out and tried to appease him, but he replied, 'Look at all the years I have been serving you! I have never neglected any of your orders, and yet you have never given me so much as a kid, to let me make merry with my friends. But as soon as this son of yours arrives, after having wasted your means with harlots, you kill the fatted calf for him!' The father said to him, 'My son, you and I are always together, all I have is yours. We could not but make merry and rejoice, for your brother here was dead and has come to life again, he was lost but he has been found.'

16 He also said to the disciples: "There was a rich man who had a factor, and this factor, he found, was accused of misapplying his property. So he summoned him and said, 'What is this I hear about you? Hand in your accounts; you cannot be factor any longer.' The factor said to himself, 'What am I to do now that my master is taking the factorship away from me? I am too weak to dig, I am ashamed to beg. Ah, I know what I will do, so that people will welcome me to their houses when I am deposed from the factorship.' So he summoned every single one of his master's debtors. He asked the first, 'How much are you owing to my master?' 'A hundred barrels of oil,' he said. The factor told him, 'Here is your bill; sit down at once and enter fifty barrels.' Then he asked another, 'And how much do you owe?' 'A hundred quarters of wheat,' he said. 'Here is your bill,' said the factor, 'just enter eighty.' Well, the master praised the dishonest factor for looking ahead; for the children of this world look further ahead in dealing with their own genera-

- tion than the children of Light. And I tell you, use mammon, dishonest as it is, to make friends for yourselves, so that when you die* they may welcome you to the eternal abodes.
- 10 He who is faithful with a trifle is also faithful with a large trust, and he who is dishonest with a trifle is also dishonest with a large trust.
- 11 So if you are not faithful with dishonest mammon, how can you ever be trusted with true Riches?
- 12 And if you are not faithful with what belongs to another, how can you ever be given what is your own?
- 13 No servant can serve two masters: either he will hate the one and love the other, or else he will stand by the one and despise the other—you cannot serve both God and Mammon."
- 14 Now the Pharisees who were fond of money heard all this, and they sneered at him. So he told them, "You are the people who get men to think you are good, but God knows what your hearts are! What is lofty in the view of man is loathsome in the eyes of God.
- 16 The Law and the prophets lasted till John; since then the good news of the Realm of God is preached, and anyone presses in. Yet it is easier for heaven and earth to pass away than for an iota of the Law to lapse.
- 17 Anyone who divorces his wife and marries another woman commits adultery, and he who marries a divorced woman commits adultery.
- 19 There was a rich man, clad in purple and fine linen, who lived sumptuously every day. Outside his door lay a poor man called Lazarus; he was a mass of ulcers, and fain to eat up the crumbs that fell from the rich man's table. (The very dogs used to come and lick his ulcers.) Now it happened that the poor man died, and he was carried by the angels to Abraham's bosom. The rich man died too, and was buried. And as he was being tortured in Hades he raised his eyes and saw Abraham far away with Lazarus in his bosom; so he called out, 'Father Abraham, take pity on me, send Lazarus to dip his fingertip in water and cool my tongue, for I am in anguish in these flames.' But Abraham said, 'Remember, my son, you got all the bliss when you were alive, just as Lazarus got the ills of life; he is in comfort now, and you are in anguish. Besides all that, a great gulf yawns between us and you, to keep back those who want to cross from us to you and also those who want to pass

* * Reading ἐκλείπητε or ἐκλείπητε with \aleph^a , the bulk of the Latin manuscripts, the Harklean Syriac, etc.

27 from you to us.' Then he said, 'Well, father. I beg you to
 28 send him to my father's house, for I have five brothers; let
 him bear testimony to them, that they may not come to
 29 this place of torture as well.' 'They have got Moses and the
 30 prophets,' said Abraham, 'they can listen to them.' 'No,
 father Abraham,' he said, 'but if someone only goes to them
 31 from the dead, they will repent.' He said to him, 'If they
 will not listen to Moses and the prophets, they will not be
 convinced, not even if one rose from the dead.'

17 To his disciples he said, "It is inevitable that hin-
 drances should come, but woe to the man by whom they
 2 come; it would be well for him to have a millstone hung
 round his neck and be flung into the sea, rather than prove
 3 a hindrance to one of these little ones! Take heed to
 yourselves. If your brother sins, check him, and if he
 4 repents forgive him. Even if he sins against you seven
 times in one day and turns to you seven times saying, 'I
 5 repent,' you must forgive him.'" The apostles said to the
 6 Lord, "Give us more faith!" The Lord said, "If you had
 faith the size of a grain of mustard-seed, you would say
 to this mulberry tree, 'Be uprooted and planted in the
 7 sea,' and it would obey you. Which of you, with a servant
 out ploughing or shepherding, will say to him when he
 comes in from the field, 'Come at once and take your place
 8 at table'? Will the man not rather say to him, 'Get some-
 thing ready for my supper; gird yourself and wait on me
 till I eat and drink; then you can eat and drink yourself'?
 9 Does he thank the servant for doing his bidding? Well,
 10 it is the same with you; when you have done all you are
 bidden, say, 'We are but servants;* we have only done our
 duty.'"

11 Now it happened in the course of his journey to Jeru-
 12 salem that he passed between Samaria and Galilee. On
 entering one village he was met by ten lepers who stood at
 a distance and lifted up their voice, saying, "Jesus, master,
 13 have pity on us." Noticing them he said, "Go and *show*
yourselves to the priests." And as they went away they
 14 were cleansed. Now one of them turned back when he saw
 15 he was cured, glorifying God with a loud voice; and he fell
 on his face at the feet of Jesus and thanked him. The man
 16 was a Samaritan. So Jesus said, "Were all the ten not
 17 cleansed? Where are the other nine? Was there no one
 to return and give glory to God except this foreigner?"

* Omitting ἀχρεῖς with Syr. Sin. followed by most recent editors. The emphasis falls on the simple fact of being slaves, not on any distinction between good and bad slaves.

19 And he said to him, "Get up and go, your faith has made you well."

20 On being asked by the Pharisees when the Reign of God was coming, he answered them, "The Reign of God is not coming as you hope to catch sight of it; no one will say, 'Here it is' or 'There it is,' for the Reign of God is now in your midst." To his disciples he said, "There will come days when you will long and long in vain to have even one day of the Son of man. Men will say, 'See, here he is!' 'See, there he is!' but do not go out or run after them, for like lightning that flashes from one side of the sky to the other,

so will the Son of man be on his own day.

25 But he must first endure great suffering and be rejected by the present generation. And just as it was in the days of Noah, so will it be in the days of the Son of man; they were eating, drinking, marrying and being married, till the day *Noah entered the ark*—then came the deluge and destroyed them all. Or just as it was in the days of Lot; they were eating, drinking, buying, selling, planting and building, but on the day that Lot left Sodom *it rained fire and brimstone from heaven* and destroyed them all. So will it be on the day the Son of man is revealed. On that day, if a man is on the housetop and his goods inside the house, he must not go down to fetch them out; nor must a man in the field *turn back* (remember Lot's wife).

33 Whoever tries to secure his life will lose it, and whoever loses it will preserve it.

34 On that night, I tell you, there will be two men in the one bed, the one will be taken and the other left; two women will be grinding together, the one will be taken and the other left."

37 They asked him, "Where, Lord?"

And he said to them,
"Where the body is lying,
there the vultures will gather."

18 He also told them a parable about the need of always praying and never losing heart. "In a certain town," he said, "there was a judge who had no reverence for God and no respect even for man. And in that town there was a widow who used to go and appeal to him for 'Justice against my opponent!' For a while he would not, but afterwards he said to himself, 'Though I have no reverence for God and no respect even for man, still, as this widow is bothering me, I will see justice done to her—not to have

6 her for ever coming and pestering me.' Listen," said the
7 Lord, "to what this unjust judge says! And will not God
see justice done to his elect who cry to him by day and
8 night? Will he be tolerant to their opponents? I tell you,
he will quickly see justice done to his elect! And yet, when
the Son of man does come, will he find faith on earth?"

9 He also told the following parable to certain persons who
were sure of their own goodness and looked down upon
10 everybody else. "Two men went up to pray in the temple;
11 one was a Pharisee and the other was a taxgatherer. The
Pharisee stood up and prayed by himself as follows; 'I
thank thee, O God, I am not like the rest of men, thieves,
12 rogues, and immoral, or even like yon taxgatherer. Twice
13 a week I fast; on all my income I pay tithes.' But the tax-
gatherer stood far away and would not lift even his eyes to
heaven, but beat his breast, saying, 'O God, have mercy on
14 me for my sins!' I tell you, he went home accepted by God
rather than the other man;

for everyone who uplifts himself will be humbled,
and he who humbles himself will be uplifted."

15 Now people even brought their infants for him to touch
them; when the disciples noticed it they checked them,
16 but Jesus called for the infants. "Let the children come
to me," he said, "do not stop them: the Realm of God be-
17 longs to such as these. I tell you truly, whoever will not
submit to the Reign of God like a child will never get into
it at all."

18 Then a ruler asked him, "Good teacher, what am I to do
19 to inherit life eternal?" Jesus said to him, "Why call me
20 'good'? No one is good, no one but God. You know the
commands: *do not commit adultery, do not kill, do not steal,*
do not bear false witness, honour your father and mother."
21 He said, "I have observed all these commands from my
22 youth." When Jesus heard this he said to him, "You lack
one thing more; sell all you have, distribute the money
among the poor and you will have treasure in heaven; then
23 come and follow me." But when he heard that, he was
24 vexed, for he was extremely rich. So Jesus looked at him
and said, "How difficult it is for those who have money
25 to enter the Realm of God! Why, it is easier for a camel
to get through a needle's eye than for a rich man to get
26 into the Realm of God." His hearers said, "Then whoever
27 can be saved?" He said, "What is impossible for men is
28 possible for God." Peter said, "Well, we have left our
29 homes and followed you!" He said to them, "I tell you
truly, no one has left home or wife or brothers or parents
30 or children for the sake of the Realm of God, who does not
receive ever so much more in this present world, and in the

11 world to come life eternal." Then he took the twelve aside and told them, "We are going up to Jerusalem, and all the predictions of the prophets regarding the Son of man will be fulfilled; he will be betrayed to the gentiles, mocked, 12 illtreated, and spat on; they will scourge him and kill him, 13 but he will rise again on the third day." However, they did not understand a word of this; indeed the saying was 14 hidden from them, and they did not know what he meant.

15 As he approached Jericho, it chanced that a blind man 16 was seated beside the road begging. When he heard the 17 crowd passing he inquired what was the matter, and they 18 told him that Jesus the Nazarene was going by. So he 19 shouted, "Jesus, Son of David, have pity on me!" The people in front checked him and told him to be quiet, but he shouted all the more, "Son of David, have pity on me!" 20 So Jesus stopped and ordered them to bring him, and asked 21 him when he approached, "What do you want me to do for you?" "Lord," he said, "I want to regain my sight." 22 And Jesus said to him, "Regain your sight, your faith has 23 made you well." Instantly he regained his sight and followed him, glorifying God. And all the people gave praise to God when they saw this.

24 **19** THEN he entered Jericho. And as he passed through it, there was a man called Zacchaeus, the head of the 25 taxgatherers, a wealthy man, who tried to see what Jesus was like; but he could not, on account of the crowd— 26 for he was small of stature. So he ran forward and climbed into a sycamore tree to get a sight of him, as he 27 was to pass that road. But when Jesus reached the spot he looked up and said to him, "Zacchaeus, come down at 28 once, for I must stay at your house to-day." He came down at once and welcomed him gladly. But when they saw this, everyone began to mutter that he had gone to be 29 the guest of a sinner. So Zacchaeus stopped and said to the Lord, "I will give the half of all I have, Lord, to the poor, and if I have cheated anybody I will give him back 30 four times as much." And Jesus said of him, "To-day salvation has come to this house, since Zacchaeus here is a son of Abraham. For the Son of man has come to seek 31 and save the lost." He went on to tell a parable in their hearing, as he was approaching Jerusalem and as they 32 imagined God's Reign would instantly come into view. "A nobleman," he said, "went abroad to obtain royal power 33 for himself and then return. He first called his ten servants, giving them each a five-pound note, and telling them, 34 'Trade with this till I come back.' Now his people hated him and sent envoys after him to say, 'We object to him

15 having royal power over us.' However he secured the royal power and came home. Then he ordered the servants to be called who had been given the money, that he might find out what business they had done. The first came up saying, 'Your five pounds has made other fifty, sir.' 16 'Capital,' he said, 'you excellent servant! because you have proved trustworthy in a trifle, you are placed over ten towns.' Then the second came and said, 'Your five pounds 18 has made twenty-five, sir.' To him he said, 'And you are set over five towns.' Then the next came and said, 'Here is 20 your five pounds, sir; I kept it safe in a napkin, for I was afraid of you, you are such a hard man—picking up what you never put down, and reaping what you never sowed.' 22 He replied, 'You rascal of a servant, I will convict you by what you have said yourself. You knew, did you, that I was a hard man, picking up what I never put down, and 23 reaping what I never sowed! Why then did you not put my money into the bank, so that I could have got it with 24 interest when I came back?' Then he said to the bystanders, 'Take the five pounds from him and give it to the 25 man with fifty.' 'Sir,' they said, 'he has fifty already!' 26 'I tell you,

to everyone who has shall more be given,
but from him who has nothing, even what he has shall be taken.

27 And now for these enemies of mine who objected to me reigning over them—bring them here and slay them in my presence.' 28 With these words he went forward on his way up to Jerusalem. When he was near Bethphage and Bethany at the hill called the Olive-Orchard, he despatched two of his 29 disciples, saying, "Go to the village in front, and on entering it you will find a colt tethered on which no one ever 30 has sat; untether it and bring it. If anyone asks you, 'Why are you untethering it?' this is what you will say, 31 'The Lord needs it.' " The messengers went off and found the colt exactly as he had told them. As they were untethering it, the owners said to them, "Why are you untethering the colt?" And they said, "Because the Lord 32 needs it." So they brought it to Jesus, and throwing their 33 clothes on the colt they mounted Jesus upon it. As he went forward they spread their clothes under him on the road; 34 and as he was now close to the descent from the Hill of Olives, all the multitude of the disciples started joyfully 35 to praise God with a loud voice for all* they had seen, 36 saying,

* Omitting *δυνάμεων* with the old Syriac version, which preserves the original text *περὶ πάντων εἶδον λέγοντες*.

"Blessed be the king who comes in the Lord's name!
Peace in heaven and glory in the High places!"

39 Some Pharisees in the crowd said to him, "Check your
40 disciples, teacher." But he replied, "I tell you, if they were
41 to keep quiet, the very stones would shout." And when he
42 saw the city, as he approached, he wept over it, saying,
43 "Would that you too knew even to-day on what your peace
44 depends! But no, it is hidden from you! A time is coming
45 for you when your enemies will throw up ramparts round
46 you and encircle you and besiege you on every side and
47 raze you and your children within you to the ground, leav-
ing not one stone upon another within you—and all because
you would not understand when God was visiting you."
48 Then he went into the temple and proceeded to drive out
those who were selling. "It is written," he told them,
"*my house shall be a house of prayer*, but you have made
it a *den of robbers*."

47 Day after day he taught within the temple. The high
priests and scribes tried to have him put to death, and so
48 did the leaders of the people, but they could not discover
what was to be done, for the whole of the people hung upon
his lips.

20 ONE day, when he was teaching the people in the
temple and preaching the gospel, up came the priests
2 and scribes along with the elders. "Tell us," they said,
"what authority you have for acting in this way? Who
3 was it that gave you this authority?" He answered them,
4 "Well, I will ask you a question. Tell me, did the baptism of
5 John come from heaven or from men?" Now they rea-
soned to themselves, "If we say, 'From heaven,' he will
6 ask, 'Why did you not believe him?' And if we say, 'From
7 men,' the whole of the people will stone us, for they are
8 convinced John was a prophet." So they answered that
9 they did not know where it came from. Jesus said to them,
10 "No more will I tell you what authority I have for acting
as I do."
11 Then he proceeded to tell the people the following
parable. "A man *planted a vineyard*, leased it to vine-
dressers, and went abroad for some time. When the season
12 came round he sent a servant to the vinedressers to receive
part of the produce of the vineyard, but the vinedressers
13 flogged him and sent him off with nothing. He proceeded
to send another servant, and they flogged him too, insulted
14 him and sent him off with nothing. Then he sent still a
third, but this one they wounded and threw outside.
15 Said the owner of the vineyard, 'What shall I do? I will
send my beloved son; perhaps they will respect him.' But

when the vinedressers saw him, they argued to themselves, 'Here is the heir, let us kill him, so that the inheritance may be ours.' And they threw him outside the vineyard and killed him. Now what will the owner of the vineyard do to them? He will come and kill these vinedressers and give the vineyard to others." When they heard that, they said, "God forbid!" But he looked at them and said, "Then what does this scripture mean?—

*The stone that the builders rejected
is the chief stone now of the corner.*

Everyone who falls on that stone will be shattered, and whoever it falls upon will be crushed."

At that hour the scribes and high priests tried to lay hands on him, but they were afraid of the people. They knew he had meant this parable for them. So watching their chance they sent spies who pretended to be honest persons, in order to seize on what he said and get him handed over to the authority and jurisdiction of the governor. They put this question to him, "Teacher, we know you are straight in what you say and teach, you do not look to human favour but teach the Way of God honestly. Is it right for us to pay tribute to Caesar or not?" But he noted their knavery and said to them, "Show me a shilling. Whose likeness and inscription does it bear?"

"Caesar's," they replied. "Well then," he said to them, "give Caesar what belongs to Caesar, give God what belongs to God." So they could not seize on what he said before the people, and marvelling at his reply they said nothing.

Some of the Sadducees came up, who deny any resurrection, and put a question to him. "Teacher," they said, "Moses has written this law for us, that if a man's married brother dies and is childless, his brother is to take the woman and raise offspring for his brother. Well, there were seven brothers. The first married a wife and died childless. The second and the third took her, as indeed all the seven did, dying and leaving no children. Afterwards the woman died too. Now at the resurrection whose wife will she be? She was wife to the seven of them."

Jesus said to them, "People in this world marry and are married, but those who are considered worthy to attain yonder world and the resurrection from the dead neither marry nor are married, for they cannot die any more; they are equal to angels and by sharing in the resurrection they are sons of God. And that the dead are raised has been indicated by Moses in the passage on the Bush, when he calls the Lord 'God of Abraham and God of Isaac and God of Jacob.' God is not a God of dead people but of living, for all live to him." Some of the scribes declared, "Teacher,

40 that was a fine answer!" They no longer dared to put any
 41 question to him. But he said to them, "How can people
 42 say that the Christ is David's son? Why, David himself
 says in the book of psalms,

The Lord said to my Lord, 'Sit at my right hand,

43 *till I make your enemies a footstool for your feet.'*
 44 David then calls him *Lord*. So how can he be his son?"
 45 And in the hearing of all the people he said to his disciples,
 46 "Beware of the scribes! They like to walk about in long
 robes, they are fond of getting saluted in the market-places,
 of securing the front seats in the synagogues and the best
 47 places at banquets; they prey upon the property of widows
 and offer long unreal prayers. All the heavier will their
 sentence be!"

21 Looking up he saw the rich putting their gifts into
 2 the treasury, and noticed a poor widow putting two
 3 little coins in. He said, "I tell you plainly, this poor
 4 widow has put in more than them all; for these people
 all contributed out of their surplus, but she has given out
 of her neediness all her living."
 5 Some were speaking of the temple with its ornamenta-
 6 tion of splendid stones and votive gifts, but he said, "As
 for what you see, there are days coming when not a stone
 7 will be left upon another, without being torn down." So
 they asked him, "Teacher, and when will this happen?"
 8 What will be the sign for this to take place?" He said,
 "Take care that you are not misled; for many will come
 in my name saying, 'I am he' and 'the time is near'—do
 9 not go after them. And when you hear of wars and dis-
 turbances, do not be scared; *these have to come first,*
 10 *but the end is not at once.*" Then he said to them,
 "Nation will rise against nation, and realm against realm,
 11 there will be great earthquakes with famine and pestilence
 here and there, there will be awful portents and great
 12 signs from heaven. But before all that, men will lay hands
 on you and persecute you, handing you over to synagogues
 and prisons; you will be dragged before kings and gov-
 13 ernors for the sake of my name. That will turn out an
 14 opportunity for you to bear witness. So resolve to your-
 selves that you will not rehearse your defence beforehand,
 15 for I will give you words and wisdom that not one of your
 16 opponents will be able to meet or refute. You will be
 betrayed by your very parents and brothers and kinsmen
 17 and friends, and some of you will be put to death. You
 18 will be hated by all on account of my name; but not a
 19 hair of your head will perish. Hold out steadfast and you
 win your souls.

20 But whenever you see Jerusalem surrounded by armies,
 21 then be sure her desolation is not far away. Then let
 those who are in Judaea fly to the hills, let those who are
 in the city escape, and let not those who are in the country
 22 come in to the city; for these are *the days of the divine
 Vengeance*, in fulfilment of all that is written in scripture.
 23 Woe to women with child and to women who give suck
 in those days, for sore anguish will come upon the land
 24 and Wrath on this people; they will fall by the edge of the
 sword, they will be carried prisoners to all nations, and
Jerusalem will be under the heel of the Gentiles till the
 25 period of the Gentiles expires. And there will be signs in
 sun and moon and stars, while on earth the nations will
 be in dismay with bewilderment *at the roar of sea and*
 26 *waves*, men swooning with panic and foreboding of what
 is to befall the universe. *For the orbs of the heavens will*
 27 *be shaken*, and then they will see *the Son of man coming*
 28 *in a cloud* with power and great glory. But when these
 things begin to happen, look up and raise your heads, for
 29 your release is not far distant." And he told them a
 30 parable. "Look at the fig tree and indeed all the trees; as
 soon as they put out their leaves, you can see for yourselves
 31 that summer is at hand. So, whenever you see all this
 happen, be sure the Reign of God is at hand.
 32 I tell you truly, the present generation will not pass
 33 away till all this happens. Heaven and earth will pass
 away, but my words never.
 34 Take heed to yourselves in case your hearts get over-
 powered by dissipation and drunkenness and worldly
 anxieties, and so that Day catches you suddenly like a
 35 trap. For it will come upon all dwellers on the face of all
 36 the earth. From hour to hour keep awake, praying that
 you may succeed in escaping all these dangers to come and
 in standing before the Son of man."
 37 By day he taught in the temple, but at night he went
 outside the city and passed the night on the hill called
 38 the Olive-Orchard. And all the people used to come early
 in the morning to listen to him in the temple.

2 **22** Now the feast of unleavened bread which is called
 the passover was near. The high priests and scribes
 were trying how to get him put to death (for they were
 3 afraid of the people), and Satan entered Judas called
 4 Iscariot, a member of the twelve, who went off to discuss
 with the high priests and commanders how he could betray
 5 him to them. They were delighted and agreed to pay him
 6 for it. He assented to this and sought a good opportunity
 for betraying him to them in the absence of the crowd.

7 Then came the day of unleavened bread when the paschal
8 lamb had to be sacrificed. So Jesus despatched Peter and
9 John, saying, "Go and prepare the passover for us that
10 we may eat it." They asked him, "Where do you want us
11 to prepare it?" He said to them, "When you enter the city
12 you will meet a man carrying a water-jar: follow him to
13 the house he enters, and tell the owner of the house. 'The
14 Teacher asks you, Where is the room in which I can eat
15 the passover with my disciples?' Then he will show you
16 a large room upstairs with couches spread; make your
17 preparations there." They went off and found it was as
18 he had told them. So they prepared the passover, and
19 when the hour came he took his place, with the apostles
20 beside him. He said to them, "I have longed eagerly to
21 eat this passover with you before I suffer, for I tell you I
22 will never eat the passover again till the fulfilment of it in
23 the Reign of God." And he took a cup which was handed
24 to him, gave thanks to God and said, "Take this and dis-
25 tribute it among yourselves, for I tell you I will never
26 drink the produce of the vine again till such time as God's
27 Reign comes." Then he took a loaf and after thanking
28 God he broke it and gave it to them, saying, "This means
29 my body given up for your sake; do this in memory of
30 me." So too he gave them the cup after supper, saying,
31 "This cup means the new *covenant* ratified by my blood
32 shed for your sake. But the hand of my betrayer is on
33 the table beside me! The Son of man moves to his end
34 indeed as it has been decreed, but woe to the man by whom
35 he is betrayed!" And they began to discuss among them-
36 selves which of them could possibly be going to do such a
37 thing. A quarrel also rose among them as to which of
38 them could be considered the greatest. But Jesus said to
39 them,

"The kings of the Gentiles rule over them.
and their authorities take the name of 'Benefactor':
not so with you.

He who is greatest among you must be like the youngest,
and he who is chief like a servant.

Which is the greatest, guest or servant? Is it not the
guest?

But I am among you as a servant.

It is you who have stood by me through my trials;
so, even as my Father has assigned me royal power,
I assign you the right of eating and drinking at my table in
my Realm and of sitting on thrones to rule the twelve
tribes of Israel. Simon, Simon, Satan has claimed the
right to sift you all like wheat, but I have prayed that your
own faith may not fail. And you in turn must be a

33 strength to your brothers." "Lord," he said, "I am ready
34 to go with you to prison and to death." Jesus said, "I tell
you, Peter, the cock will not crow to-day before you have
35 three times denied that you know me." And he said to
them, "When I sent you out with neither purse nor wallet
nor sandals, did you want for anything?" "No," they said,
36 "for nothing." Then he said to them, "But he who has a
purse must take it now, and the same with a wallet; and
he who has no sword must sell his coat and buy one.
37 For I tell you, this word of scripture must be fulfilled in
me: *he was classed among criminals*. Yes, there is an end
38 to all that refers to me." "Lord," they said, "here are two
swords!" "Enough! Enough!" he answered.

39 Then he went outside and made his way to the Hill of
Olives, as he was accustomed. The disciples followed him,
40 and when he reached the spot he said to them, "Pray that
41 you may not slip into temptation." He withdrew about a
42 stone's throw and knelt in prayer, saying, "Father, if it
please thee, take this cup away from me. But thy will, not
43 mine, be done." [And an angel from heaven appeared to
44 strengthen him; he fell into an agony and prayed with
greater intensity, his sweat dropping to the ground like
45 clots of blood.] Then rising from prayer he went to the
46 disciples, only to find them asleep from sheer sorrow. He
said to them, "Why are you sleeping? Get up and pray
47 that you may not slip into temptation." While he was still
speaking, there came a mob headed by the man called
Judas, one of the twelve. He approached in order to kiss
48 Jesus, but Jesus said to him, "Judas! would you betray
49 the Son of man with a kiss?" Now when the supporters
of Jesus saw what was going to happen, they said, "Lord,
50 shall we strike with our swords?" And one of them did
strike the servant of the high priest, cutting off his right
51 ear. Jesus said, "Let me do this at least," and cured him
52 by touching his ear. Then he said to the high priests and
commanders of the temple and elders who had appeared
to take him, "Have you sallied out to arrest me like a
53 robber, with swords and clubs? Day after day I was
beside you in the temple, and you never stretched a hand
against me. But this is your hour, and the dark Power
has its way."

54 Then they arrested him and led him away inside the
house of the high priest. Peter followed at a distance and
55 sat down among some people who had lit a fire in the
56 courtyard and were sitting round it. A maidservant who
noticed him sitting by the fire took a long look at him and
57 said, "That fellow was with him too." But he disowned
58 him, saying, "Woman, I know nothing about him." Shortly

afterwards another man noticed him and said, "Why, you
 59 are one of them!" "Man," said Peter, "I am not." About
 an hour had passed when another man insisted, "That
 fellow really was with him. Why, he is a Galilean!"
 60 "Man," said Peter, "I do not know what you mean." In-
 61 stantly, just as he was speaking, the cock crowed; the
 Lord turned round and looked at Peter, and then Peter
 remembered what the Lord had told him, that 'Before cock-
 62 crow to-day you will disown me three times.' And he
 went outside and wept bitterly.

Meantime the men who had Jesus in custody flogged him
 64 and made fun of him; blindfolding him they would ask
 65 him, "Prophecy, tell us who struck you?" And many an-
 other insult they uttered against him.

When day broke, the elders of the people all met along
 66 with the high priests and scribes, and had him brought
 67 before their Sanhedrin. They said to him, "Tell us if you
 are the Christ." He said to them, "You will not believe
 68 me if I tell you, and you will not answer me when I put
 69 a question to you. But after this *the Son of man will be*
 70 *seated at God's right hand of power.*" "Are you the Son of
 God then?" they all said. "Certainly," he replied, "I am."
 71 So they said, "What more evidence do we need? We have
 heard it from his own lips."

23 THEN the whole body of them rose and led him to
 2 Pilate. They proceeded to accuse him, saying, "We
 have discovered this fellow perverting our nation, for-
 bidding tribute being paid to Cæsar, and alleging he is king
 3 messiah." Pilate asked him, "Are you the king of the
 4 Jews?" He replied, "Certainly." And Pilate said to the
 high priests and the crowds, "I cannot find anything crim-
 5 inal about him." But they insisted, "He stirs up the people
 by teaching all over Judæa. He started from Galilee and
 6 now he is here." When Pilate heard that, he asked if the
 7 man was a Galilean, and ascertaining that he came under
 the jurisdiction of Herod, he remitted him to Herod, who
 8 himself was in Jerusalem during those days. Herod was
 greatly delighted to see Jesus; he had long wanted to see
 him, because he had heard about him and also because
 9 he hoped to see him perform some miracle. But though
 he put many questions to him, Jesus gave him no answer.
 10 Meanwhile the high priests and scribes stood and accused
 11 him with might and main. Then Herod and his troops
 scoffed at him and made fun of him, and after arraying
 12 him in a bright robe he remitted him to Pilate. Herod and
 Pilate, became friends that day—previously they had been
 at enmity.

13 Then summoning the high priests and rulers and the
 14 people, Pilate said to them, "You brought me this man as
 being an inciter to rebellion among the people. I have
 examined him before you and found nothing criminal about
 15 him, for all your accusations against him. No, nor
 has Herod, for he has remitted him to us. He has
 16 done nothing, you see, that calls for death: so I
 18 shall release him with a whipping."* But they shouted one
 and all, "Away with him! Release Bar-Abbas for us!"
 19 (This was a man who had been put into prison on account
 of a riot which had taken place in the city and also on a
 20 charge of murder.) Again Pilate addressed them, for he
 21 wanted to release Jesus, but they roared, "To the cross,
 22 to the cross with him!" He asked them a third time, "But
 what crime has he committed? I have found nothing about
 him that deserves death; so I shall release him with a
 23 whipping." But they loudly urged their demand that he
 should be crucified, and their shouts carried the day.
 24 Pilate gave sentence that their demand was to be carried
 25 out; he released the man they wanted, the man who had
 been imprisoned for riot and murder, and Jesus he handed
 over to their will.
 26 As they led him off they caught hold of Simon a Cyrenian
 on his way from the country and laid the cross on him to
 27 carry after Jesus. He was followed by a large multitude
 of the people and also of women who beat their breasts and
 28 lamented him; but Jesus turned to them and said, "Daugh-
 ters of Jerusalem, weep not for me but weep for yourselves
 29 and for your children! For there are days coming when
 the cry will be,

'Blessed are the barren,
 the wombs that never have borne
 and the breasts that never have suckled!'

30 Then will people say to the mountains, 'Fall on us!' and
 to the hills, 'Cover us.'

31 For if this is what they do when the wood is green,
 what will they do when the wood is dry?"

32 Two criminals were also led out with him to be executed,
 33 and when they came to the place called The Skull they
 crucified him there with the criminals, one at his right
 34 and one at his left. Jesus said, "Father, forgive them, they do
 not know what they are doing." Then they distributed his
 35 clothes among themselves by drawing lots. The people
 stood and looked on, and even the rulers sneered at him,
 saying, "He saved others, let him save himself, if he is the

* Omitting, [ἀνάγκη δὲ εἶχεν ἀπολύναι αὐτοῖς κατὰ ἐορτὴν ἑνα] as an explanatory and harmonistic gloss.

36 Christ of God, the Chosen One!" The soldiers made fun
 37 of him too by coming up and handing him vinegar, saying,
 38 "If you are the king of the Jews, save yourself." (For
 there was an inscription over him in Greek and Latin
 and Hebrew characters,

THIS IS THE KING OF THE JEWS.)

39 One of the criminals who had been hung also abused him,
 saying, "Are you not the Christ? Save yourself and us as
 40 well." But the other checked him, saying, "Have you no
 fear even of God? You are suffering the same punishment
 41 as he. And we suffer justly; we are getting what we
 42 deserve for our deeds. But he has done no harm." And
 he added, "Jesus, do not forget me when you come to
 43 reign." "I tell you truly," said Jesus, "you will be in
 paradise with me this very day."

44 By this time it was about twelve o'clock, and darkness
 45 covered the whole land till three o'clock, owing to an
 eclipse of the sun; the curtain in the middle of the temple
 46 was torn in two. Then with a loud cry Jesus said, "Father,
I trust my spirit to thy hands," and with these words he
 47 expired. When the army-captain saw what had happened,
 he glorified God, saying, "This man was really innocent."
 48 And when all the crowds who had collected for the sight
 saw what had happened, they turned away beating their
 49 breasts. As for *his acquaintances*, they were all standing
 at a distance to look on, with the women who had accom-
 panied him from Galilee.

50 Now there was a man called Joseph, a member of
 51 council but a good and just man who had not voted for
 their plan of action; he belonged to Arimathea, a Jewish
 town, and he was on the outlook for the Reign of God.
 52 This Joseph went to Pilate and asked him for the body
 53 of Jesus. He then took it down, wrapped it in linen, and
 put it in a tomb cut out of the rock, where no one had yet
 54 been buried. It was the day of the Preparation and the
 55 sabbath was just dawning. So the women who had accom-
 panied him from Galilee and who had followed Joseph,
 56 noted the tomb and the position of the body; then they
 went home and prepared spices and perfumes.

24 On the sabbath they rested in obedience to God's
 command, but on the first day of the week at early
 dawn they took the spices they had prepared and went to
 2 the tomb. The boulder they found rolled away from the
 3 tomb, but when they went inside they could not find the
 4 body of the Lord Jesus. They were puzzling over this.
 5 when two men flashed on them in dazzling raiment. They

were terrified and bent their faces to the ground, but the men said to them, "Why do you look among the dead for him who is alive? He is not here, he has risen. Remember how he told you when he was still in Galilee that the Son of man had to be betrayed into the hands of sinful men and be crucified and rise on the third day." Then they remembered what he had said, and turning away from the tomb they reported all this to the eleven and all the others. (It was Mary of Magdala, Joanna, and Mary the mother of James who with the rest of the women told this to the apostles.) But this story of the women seemed in their opinion to be nonsense; they would not believe them. Peter did get up and run to the tomb, but when he looked in he saw nothing except the linen bandages; so he went away home wondering what had happened.

That very day two of them were on their way to a village called Emmaus about seven miles from Jerusalem. They were conversing about all these events, and during their conversation and discussion Jesus himself approached and walked beside them, though they were prevented from recognizing him. He said to them, "What is all this you are debating on your walk?" They stopped, looking downcast, and one of them, called Cleopas, answered him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What is that?" he said to them. They replied, "All about Jesus of Nazaret! To God and all the people he was a prophet strong in action and utterance, but the high priests and our rulers delivered him up to be sentenced to death and crucified him. Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago! Though some women of our number gave us a surprise; they were at the tomb early in the morning and could not find his body, but they came to tell us they had actually seen a vision of angels who declared he was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they did not see him." He said to them, "O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter his glory?" Then he began with Moses and all the prophets and interpreted to them the passages referring to himself throughout the scriptures. Now they approached the village to which they were going. He pretended to be going further on, but they pressed him, saying, "Stay with us, for it is getting towards evening and the day has now declined." So he went in to stay with them. And as he lay at table with them he took the loaf, blessed it, broke it and handed it to them. Then their eyes were opened, and

they recognized him, but he vanished from their sight.
32 And they said to one another, "Did not our hearts glow
within us when he was talking to us on the road, opening
33 up the scriptures for us?" So they got up and returned
that very hour to Jerusalem, where they found the eleven
34 and their friends all gathered, who told them that the Lord
had really risen and that he had appeared to Simon.
35 Then they related their own experience on the road and
how they had recognized him when he broke the loaf.
36 Just as they were speaking He stood among them [and said
37 to them, "Peace to you!"] They were scared and terrified,
38 imagining it was a ghost they saw; but he said to them,
"Why are you upset? Why do doubts invade your mind?
39 Look at my hands and feet. It is I! Feel me and see; a
40 ghost has not flesh and bones as you see I have." [With
41 these words he showed them his hands and feet.] Even
yet they could not believe it for sheer joy; they were lost
42 in wonder. So he said to them, "Have you any food here?"
43 And when they handed him a piece of broiled fish, he took
44 and ate it in their presence. Then he said to them, "When
I was still with you, this is what I told you, that whatever
is written about me in the law of Moses and the prophets
45 and the psalms must be fulfilled." Then he opened their
46 minds to understand the scriptures. "Thus," he said, "it is
written that the Christ has to suffer and rise from the
47 dead on the third day, and that repentance and the remis-
sion of sins must be preached in his name to all nations.
48 beginning from Jerusalem. To this you must bear testi-
49 mony. And I will send down on you what my Father has
promised; wait in the city till you are endued with power
50 from on high." He led them out as far as Bethany; then,
51 lifting his hands, he blessed them. And as he blessed them
52 he parted from them [and was carried up to heaven]. They
[worshipped him and] returned with great joy to Jeru-
53 salem, where they spent all their time within the temple,
blessing God.

THE GOSPEL ACCORDING TO

S. JOHN

- 1 THE Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
- 2 He was with God in the very beginning:
- 3 through him all existence came into being,
no existence came into being apart from him.
- 4 In him life lay,
and this life was the Light for men:
- 5 amid the darkness the Light shone,
but the darkness did not master it.
- 6 A man appeared, sent by God, whose name was John:
- 7 he came for the purpose of witnessing, to bear testimony
to the Light, so that all men might believe by means of
- 8 him. He was not the Light; it was to bear testimony to
- 9 the Light that he appeared. The real Light, which
enlightens every man, was coming then into the world:
- 10 he entered the world—
the world which existed through him—
yet the world did not recognize him;
- 11 he came to what was his own,
yet his own folk did not welcome him.
- 12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those
- 13 who believe in his Name, who owe this birth of theirs to God, not to human blood, nor to any impulse of the flesh or
- 14 of man. So the Logos became flesh and tarried among us: we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality.
- 15 (John testified to him with the cry, 'This was he of whom I said, my successor has taken precedence of me, for he
- 16 preceded me.') For we have all been receiving grace after
- 17 grace from his fulness; while the Law was given through Moses, grace and reality are ours through Jesus Christ.
- 18 Nobody has ever seen God, but God has been unfolded by the divine One, the only Son,* who lies upon the Father's breast.
- 19 Now here is John's testimony. When the Jews of Jeru-

* Although *theos* ('the divine one') is probably more original than the variant reading *uios*, *μονογενής* (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

saalem despatched priests and Levites to ask him, "Who are you?" he frankly confessed—he did not deny it, he frankly confessed, "I am not the Christ." They asked him, "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he answered. "Then who are you?" they said: "tell us, so that we can give some answer to those who sent us. What have you to say for yourself?" He said, "I am

*the voice of one who cries in the desert,
level the way for the Lord—*

as the prophet Isaiah said." Now it was some of the Pharisees who had been sent to him; so they asked him, saying, "Then why are you baptizing people, if you are neither the Christ nor Elijah nor the Prophet?" "I am baptizing with water," John replied, "but my successor is among you, One whom you do not recognize, and I am not fit to untie the string of his sandal." This took place at Bethany on the opposite side of the Jordan, where John was baptizing.

Next day he observed Jesus coming towards him and exclaimed, "Look, there is the lamb of God, who is to remove the sin of the world! That is he of whom I said, 'The man who is to succeed me has taken precedence of me, for he preceded me.' I myself did not recognize him; I only came to baptize with water, in order that he might be disclosed to Israel." And John bore this testimony also: "I saw the Spirit descend like a dove from heaven and rest on him. I myself did not recognize him, but He who sent me to baptize with water told me, 'He on whom you see the Spirit descending and resting, that is he who baptizes with the holy Spirit.' Now I did see it, and I testify that he is the Son of God."

Next day again John was standing with two of his disciples; he gazed at Jesus as he walked about, and said, "Look, there is the lamb of God!" The two disciples heard what he said and went after Jesus. Now Jesus turned, and when he observed them coming after him, he asked them, "What do you want?" They replied, "Rabbi" (which may be translated, 'teacher'), "where are you staying?" He said to them, "Come and see." So they went and saw where he stayed, and stayed with him the rest of that day—it was then about four in the afternoon. One of the two men who heard what John said and went after Jesus was Andrew, the brother of Peter. In the morning* he met his brother Simon and told him, "We have found the

* The Greek word (*πρωτ*) has been misread in nearly all the MSS. for "first" (*πρωτον*); see the note in Mrs. A. S. Lewis's *Old Syriac Gospels* (1910), pp. xxviii-xxix.

42 messiah" (which may be translated, 'Christ'). He took him to Jesus; Jesus gazed at him and said, "You are Simon, the son of John? Your name is to be Cephas" (meaning 'Peter' or 'rock').

43 Next day Jesus determined to leave for Galilee; there 44 he met Philip and told him, "Follow me." Now Philip belonged to Bethsaida, the same town as Andrew and 45 Peter; he met Nathanael and told him, "We have found him whom Moses wrote about in the Law, and also the prophets—it is Jesus, the son of Joseph, who comes from 46 Nazaret." "Nazaret!" said Nathanael, "can anything good 47 come out of Nazaret?" "Come and see," said Philip. Jesus saw Nathanael approaching and said of him, "Here is a 48 genuine Israelite! There is no guile in him." Nathanael said to him, "How do you know me?" Jesus answered, "When you were under that fig tree, before ever Philip 49 called you, I saw you." "Rabbi," said Nathanael, "you are 50 the Son of God, you are the king of Israel!" Jesus answered, "You believe because I told you I had seen you 51 under that fig tree? You shall see more than that." He said to him, "Truly, truly I tell you all,* you shall see heaven open wide and *God's angels ascending and descending upon the Son of man.*"

2 Two days later a wedding took place at Cana in Galilee; 2 the mother of Jesus was present, and Jesus and his 3 disciples had also been invited to the wedding. As the wine ran short, the mother of Jesus said to him, "They 4 have no wine." "Woman," said Jesus, "what have you to 5 do with me? My time has not come yet." His mother said 6 to the servants, "Do whatever he tells you." Now six stone water-jars were standing there, for the Jewish rites of 7 'purification,' each holding about twenty gallons. Jesus said, "Fill up the jars with water." So they filled them to 8 the brim. Then he said, "Now draw some out, and take it 9 to the manager of the feast." They did so; and when the manager of the feast tasted the water which had become wine, not knowing where it had come from (though the 10 servants who had drawn it knew), he called the bridegroom and said to him, "Everybody serves the good wine first, and then the poorer wine after people have drunk 11 freely; you have kept the good wine till now." Jesus performed this, the first of his Signs, at Cana in Galilee, thereby displaying his glory; and his disciples believed in him. 12 After this he travelled down to Capharnahum, with his

* I insert the word 'all', to make it clear that the 'you' of ver. 51 is plural. The promise is more than a personal word to Nathanael. Omit [*ἀπ' αὐτοῦ*].

mother and brothers and his disciples; they stayed there for a few days.*

- 22 After this Jesus and his disciples went into the country of Judaea, where he spent some time with them baptizing.
- 23 John was also baptizing at Aenon near Salim, as there was plenty of water there, and people came to him and
- 24 were baptized (John had not yet been thrown into prison).
- 25 Now a dispute arose between John's disciples and a Jew over the question of 'purification'; and they came and told John.
- 26 "Rabbi, the man who was with you on the opposite side of the Jordan, the man to whom you bore testimony—here
- 27 he is, baptizing, and everybody goes to him!" John answered, "No one can receive anything except as a gift from
- 28 heaven. You can bear me out, that I said, 'I am not the Christ'; what I said was, 'I have been sent in advance of
- 29 him.' He who has the bride is the bridegroom; the bridegroom's friend, who stands by and listens to him, is heartily glad at the sound of the bridegroom's voice. Such
- 30 is my joy, and it is complete. He must wax, I must wane."
- 31 Now the Jewish passover was near, so Jesus went up
- 32 to Jerusalem. There he found, seated inside the temple, dealers in cattle, sheep and pigeons, also money-changers.
- 33 Making a scourge of cords, he drove them all, sheep and cattle together, out of the temple, scattered the coins of the
- 34 brokers and upset their tables, and told the pigeon-dealers, "Away with these! My Father's house is not to be turned
- 35 into a shop!" (His disciples recalled the scripture saying, *I am consumed with zeal for thy house.*) Then the Jews
- 36 accosted him with the words, "What sign of authority have you to show us, for acting in this way?" Jesus
- 37 replied, "Destroy this sanctuary and I will raise it up in three days." "This sanctuary took forty-six years to build,"
- 38 the Jews retorted, "and you are going to raise it up in three days!" He meant the sanctuary of his body, how-
- 39 ever, and when the disciples recalled what he had said, after he had been raised from the dead, they believed the
- 40 scripture and the word of Jesus.

- 41 When he was in Jerusalem at the festival of the passover, many people believed in his name, as they witnessed
- 42 the Signs which he performed. Jesus, however, would not trust † himself to them; he knew all men, and required no
- 43 evidence from anyone about human nature; well did he know what was in human nature.

* Transposing iii. 22-30 to its true position between ii. 12 and ii. 13.

† The Vulgate is able to preserve the assonance of the word 'trust' here and 'believe' in ver. 23: "multi crediderunt in nomine eius. . . . Iesus non credebat sciret ipsum eis."

3 Now there was a Pharisee named Nicodemus, who
2 belonged to the Jewish authorities; he came one night
to Jesus and said, "Rabbi, we know you have come from
God to teach us, for no one could perform these Signs of
3 yours unless God were with him." Jesus replied, "Truly,
truly I tell you, no one can see God's Realm unless he is
4 born from above." Nicodemus said to him, "How can a
man be born when he is old? Can he enter his mother's
5 womb over again and be born?" Jesus replied, "Truly, truly I
tell you, unless one is born of water and the Spirit, he
6 cannot enter God's Realm. What is born of the flesh is
7 flesh: what is born of the Spirit is Spirit. Do not wonder
8 at me telling you, 'You must all be born from above.' The
wind blows where it wills; you can hear its sound, but
you never know where it has come from or where it goes:
it is the same with everyone who is born of the Spirit."
9 Nicodemus answered, "How can that be?" Jesus replied.
10 "You do not understand this?—you, a teacher in Israel!
11 Truly, truly I tell you, we are speaking of what we do
understand, we testify to what we have actually seen—and
12 yet you refuse our testimony. If you will not believe when
I speak to you about things on earth, how will you believe
13 if I speak to you about things in heaven? And yet the
Son of man, descended from heaven, is the only one who
14 has ever ascended into heaven. Indeed the Son of man
must be lifted on high, just as Moses lifted up the serpent
15 in the desert, that everyone who believes in him may have
16 eternal life. For God loved the world so dearly that he
gave up his only Son, so that everyone who believes in him
17 may have eternal life, instead of perishing. God did not
send his Son into the world to pass sentence on it, but
18 to save the world by him. He who believes in him is not
sentenced; he who will not believe is sentenced already,
for having refused to believe in the name of the only Son
19 of God. And this is the sentence of condemnation, that
the Light has entered the world and yet men have preferred
darkness to light. It is because their actions have
20 been evil; for anyone whose practices are corrupt loathes
the light and will not come out into it, in case his actions
21 are exposed, whereas anyone whose life is true comes out
into the light, to make it plain that his actions have been
divinely prompted.
22 He who comes from above is far above all others; he who
springs from earth belongs to earth and speaks of earth;
23 he who comes from heaven [is far above all others. He]
is testifying to what he has seen and heard, and yet no
24 one accepts his testimony. Whoever does accept it, certifi-
es to the truth of God. For he whom God has sent utters

the words of God—God gives him the Spirit in no sparing measure; the Father loves the Son and has given him control over everything. He who believes in the Son has eternal life, but he who disobeys the Son shall not see life—God's anger broods over him."

4 Now when the Lord learned that the Pharisees had heard of Jesus gaining and baptizing more disciples than John (though Jesus himself did not baptize, it was his disciples), he left Judaea and went back to Galilee. He had to pass through Samaria, and in so doing he arrived at a Samaritan town called Sychar; it lay near the territory which Jacob had given to his son Joseph, and Jacob's spring was there. Jesus, exhausted by the journey, sat down at the spring, just as he was. It was about noon, and a Samaritan woman came to draw water. Jesus said to her, "Give me a drink" (his disciples had gone to the town to buy some food). The Samaritan woman said, "What? You* are a Jew, and you ask me for a drink—me, a Samaritan!" (Jews do not associate with Samaritans.) Jesus answered, "If you knew what is the free gift of God and who is asking you for a drink, you would have asked him instead, and he would have given you 'living' water." "Sir," said the woman, "you have nothing to draw water with, and it is a deep well; where do you get your 'living' water? Are you a greater man than Jacob, our ancestor? He gave us this well, and he drank from it, with his sons and his cattle." Jesus answered, "Anyone who drinks this water will be thirsty again, but anyone who drinks the water I shall give him will never thirst any more; the water I shall give him will turn into a spring of water welling up to eternal life." "Ah, sir," said the woman, "give me this water, so that I need not thirst or come all this road to draw water." Jesus said to her, "Go and call your husband, then come back here." The woman replied, "I have no husband." Jesus said to her, "You were right in saying, 'I have no husband'; you have had five husbands, and he whom you have now espoused is not your husband. That was a true word." "Sir," said the woman, "I see you are a prophet. Now our ancestors worshipped on this mountain, whereas you Jews declare the proper place for worship is at Jerusalem." "Woman," said Jesus, "believe me, the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem. You

* The Greek word for 'you' (in the singular) occurs oftener in the Fourth gospel than in all the first three gospels put together. Dr. E. A. Abbott regards this as an indication of the evangelist's tendency to lay stress on personality, and to express personality in dialogue.

are worshipping something you do not know; we are worshipping what we do know—for salvation comes from the Jews. But the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants. God is Spirit, and his worshippers must worship him in Spirit and in reality.” The woman said to him, “Well, I know messiah (which means Christ) is coming. When he arrives, he will explain it all to us.” “I am messiah,” said Jesus, “I who am talking to you.”

At this point his disciples came up; they were surprised that he was talking to a woman, but none of them said, “What is it?” or, “Why are you talking to her?” Then the woman left her water-pot, and going off to the town told the people, “Come here, look at a man who has told me everything I ever did! Can he be the Christ?” They set out from the town on their way to him. Meanwhile the disciples pressed him, saying, “Rabbi, eat something.” But he said to them, “I have food, of which you know nothing.” So the disciples asked each other, “Can anyone have brought him something to eat?” Jesus said, “My food is to do the will of him who sent me, and to accomplish his work. You have a saying, have you not, ‘Four months yet, then harvest? Look round, I tell you; see, the fields are white for harvesting! The reaper is already getting his wages and harvesting for eternal life, so that the sower shares the reaper’s joy. That proverb, ‘One sows and another reaps,’ holds true here: I sent you to reap a crop for which you did not toil; other men have toiled, and you reap the profit of their toil.” Now many Samaritans belonging to that town believed in him on account of the woman’s testimony, “He told me everything I ever did.”

So when the Samaritans arrived, they pressed him to stay with them; he did stay there two days, and far more of them believed on account of what he said himself. As they told the woman, “We no longer believe on account of what you said; we have heard for ourselves, we know that he is really the Saviour of the world.”

When the two days were over, he left for Galilee (for Jesus himself testified that a prophet enjoys no honour in his own country); on reaching Galilee, he was welcomed by the Galileans, who had seen all he did at the festival in Jerusalem—for they too had gone to the festival.

Once more he came to Cana in Galilee, where he had turned the water into wine. There was a royal official, whose son was lying ill at Capernaum; when he heard that Jesus had arrived in Galilee from Judaea, he went to him and begged him to come down and cure his

48 son, who was at the point of death. Jesus said to
 him, "Unless you see signs and wonders, you never
 49 will believe." The official said, "Come down, sir, before
 50 my boy is dead." Jesus told him, "Go yourself, your son
 is alive." The man believed what Jesus told him, and
 51 started on his journey. And on the road his servants met
 52 him with the news that his boy was alive. So he asked
 them at what hour he had begun to improve; they told
 53 him, "Yesterday at one o'clock the fever left him." Then
 the father realized that it had left him at the very time
 when Jesus had said to him, "Your son is alive"; and he
 54 became a believer with all his household. This was the
 second Sign which Jesus performed again after leaving
 Judaea for Galilee.

5 AFTER this there was a festival of the Jews, and Jesus
 2 went up to Jerusalem. Now in Jerusalem there is a
 bath beside the sheep-pool, which is called in Hebrew Beth-
 3 zatha; it has five porticoes, where a crowd of invalids used
 to lie, the blind, the lame, and folk with shrivelled limbs
 4 [waiting for the water to bubble. For an angel used to
 descend from time to time into the bath, and disturb the
 water; whereupon the first person who stepped in after
 the water was disturbed was restored to health, no matter
 5 what disease he had been afflicted with].* Now one man
 was there, whose illness had lasted thirty-eight years.
 6 Jesus saw him lying, and knowing he had been ill for a
 long while he said to him, "Do you want your health
 7 restored?" The invalid replied, "Sir, I have nobody to put
 me into the bath, when the water is disturbed; and while
 I am getting down myself, someone else gets in before
 8 me." Jesus said to him, "Get up, lift your mat, and walk."
 9 And instantly the man got well, lifted his mat, and started
 to walk.
 10 Now it was the sabbath on that day. So the Jews said
 to the man who had been cured, "This is the sabbath, you
 11 have no right to be carrying your mat." He replied, "But
 the man who healed me, he told me, 'Lift your mat and
 12 walk'." They questioned him, "Who was it that told you,
 13 'Lift it and walk'?" Now the man who had been healed
 did not know who it was, for (owing to the crowd on the
 14 spot) Jesus had slipped away. Later on Jesus met him in
 the temple, and said to him, "See, you are well and strong;
 commit no more sins, in case something worse befalls you."
 15 Off went the man and told the Jews it was Jesus who had

* The words in brackets, omitted by von Soden, represent a passage which is absent from many important versions and manuscripts.

16 healed him. And this was why the Jews persecuted Jesus,
17 because he did things like this on the sabbath. The reply
of Jesus was, "As my Father has continued working to
18 this hour, so I work too." But this only made the Jews
more eager to kill him, because he not merely broke the
sabbath but actually spoke of God as his own Father,
19 thereby making himself equal to God. So Jesus made this
answer to them: "Truly, truly I tell you, the Son can do
nothing of his own accord, nothing but what he sees the
Father doing; for whatever he does, the Son also does the
20 same. The Father loves the Son and shows him all that
he is doing himself. He will show him still greater deeds
21 than these, to make you wonder; for as the Father raises
the dead and makes them live, so the Son makes anyone
22 live whom he chooses. Indeed the Father passes judgment
on no one; he has committed the judgment which deter-
23 mines life or death entirely to the Son, that all men may
honour the Son as they honour the Father. (He who does
not honour the Son does not honour the Father who sent
24 him.) Truly, truly I tell you, he who listens to my word
and believes him who sent me has eternal life; he will
incur no sentence of judgment, he has already passed from
25 death across to life. Truly, truly I tell you, the time is
coming, it has come already, when the dead will listen
to the voice of the Son of God, and those who listen will
26 live; for as the Father has life in himself, so too he has
granted the Son to have life in himself, and also granted
27 him authority to act as judge, since he is Son of man. Do
not wonder at this; for there is a time coming when all
29 who are in the tombs will listen to his voice and come out,
the doers of good to be raised to life, ill-doers to be raised
for the sentence of judgment.

30 I can do nothing of my own accord; I pass judgment
on men as I am taught by God, and my judgment is just,
because my aim is not my own will but the will of him
31 who sent me. If I testify to myself, then my evidence is
32 not valid; I have Another to bear testimony to me, and I
33 know the evidence he bears for me is valid. You sent to
34 John, and he bore testimony to the truth (though I accept
no testimony from man—I only speak of this testimony,
35 that you may be saved); he was a burning and a shining
lamp, and you chose to rejoice for a while in his light.
36 But I possess a testimony greater than that of John, for
the deeds which the Father has granted me to accomplish,
the very deeds on which I am engaged, are my testimony
37 that the Father has sent me. The Father who sent me has
also borne testimony to me himself; but his voice you have
38 never heard, his form you have never seen, his word you

have not kept with you, because you do not believe him whom he sent. You search the scriptures, imagining you possess eternal life in their pages—and they do testify to me—but you refuse to come to me for life. I accept no credit from men, but I know there is no love to God in you; here am I, come in the name of my Father, and you will not accept me: let someone else come in his own name, and you will accept him! How can you believe, you who accept credit from one another instead of aiming at the credit which comes from the only God? Do not imagine I am going to accuse you to the Father; Moses is your accuser, Moses who is your hope! For if you believed Moses you would believe me, since it was of me that he wrote. But if you do not believe what he wrote, how will you ever believe what I say?"

The Jews were amazed, saying, "How can this uneducated fellow manage to read?" Jesus told them in reply, "My teaching is not my own but his who sent me: anyone who chooses to do his will, shall understand whether my teaching comes from God or whether I am talking on my own authority. He who talks on his own authority aims at his own credit, but he who aims at the credit of the person who sent him, he is sincere, and there is no dishonesty in him. Did not Moses give you the Law?—and yet none of you honestly obeys the Law. Else, why do you want to kill me?" The crowd replied, "You are mad. Who wants to kill you?" Jesus answered them, "I have only performed one deed, and yet you are all amazed at it. Moses gave you the rite of circumcision (not that it came from Moses, it came from your ancestors), and you will circumcise a man upon the sabbath. Well, if a man gets circumcised upon the sabbath, to avoid breaking the Law of Moses, are you enraged at me for curing, not cutting, the entire body of a man upon the sabbath? Give over judging by appearances; be just."*

6 AFTER this Jesus went off to the opposite side of the sea of Galilee (the lake of Tiberias), followed by a large crowd on account of the Signs which they had seen him perform on sick folk. Now Jesus went up the hill and sat down there with his disciples. (The passover, the Jewish festival, was at hand.) On looking up and seeing a large crowd approaching, he said to Philip, "Where are we to buy bread for all these people to eat?" (He said this to test Philip, for he knew what he was going to do himself.) Philip answered, "Seven pounds' worth of bread would

* Restoring vii. 15-24 to this, its original position in the gospel.

not be enough for them, for everybody to get even a morsel." One of his disciples, Andrew the brother of Simon Peter, said to him, "There is a servant here, with five barley-cakes and a couple of fish; but what is that among so many?" Jesus said, "Get the people to lie down." Now there was plenty of grass at the spot, so the men lay down, numbering about five thousand. Then Jesus took the loaves, gave thanks to God, and distributed them to those who were reclining; so too with the fish, as much as they wanted. And when they were satisfied, he said to the disciples, "Gather up the pieces left over, so that nothing may be wasted." They gathered them up, and filled twelve baskets with pieces of the five loaves left over from the meal. Now when the people saw the Sign he had performed, they said, "This really is the Prophet who is to come into the world!" Whereupon Jesus perceived they meant to come and seize him to make a king of him; so he withdrew by himself to the hill again.

When evening came, his disciples went down to the sea, and embarking in a boat they started across the sea for Capharnahum. By this time it was dark, Jesus had not reached them yet, and the sea was getting up under a strong wind. After rowing about three or four miles they saw Jesus walking on the sea and nearing the boat. They were terrified, but he said to them, "It is I, have no fear"; so they agreed to take him on board, and the boat instantly reached the land they were making for.

Next day the crowd which had been left standing on the other side of the sea bethought them that only one boat had been there, and that Jesus had not gone aboard with his disciples, who had left by themselves. So, as some boats from Tiberias had put in near the spot where they had eaten bread after the Lord's thanksgiving, and as the crowd saw that neither Jesus nor his disciples were there, they embarked in the boats themselves and made for Capharnahum in search of Jesus. When they found him on the other side of the sea, they said, "Rabbi, when did you get here?" Jesus answered them, "Truly, truly I tell you, it is not because you saw Signs that you are in quest of me, but because you ate these loaves and had your fill. Work for no perishing food, but for that lasting food which means eternal life; the Son of man will give you that. For the Father, God, has certified him." Then they asked him, "What must we do to perform the works of God?" Jesus replied to them, "This is the work of God, to believe in him whom God has sent." "Well then," they said, "what is the Sign you perform, that we may see it and believe you? What work have you to show? Our ancestors ate

manna in the desert: as it is written, *He gave them bread from heaven to eat.*" Then said Jesus, "What Moses gave you was not the bread from heaven; it is my Father who gives you the real bread from heaven—for the bread of God is what comes down from heaven and gives life to the world." "Ah, sir," they said to him, "give us that bread always." Jesus said, "I am the bread of life; he who comes to me will never be hungry, and he who believes in me will never be thirsty again. But, as I told you, though you have seen me, you do not believe. All those will come to me who are the Father's gift to me, and never will I reject one of them; for I have come down from heaven not to carry out my own will but the will of him who sent me, and the will of him who sent me is that I lose none of those who are his gift to me, but that I raise them all up on the last day. It is the will of my Father that everyone who sees the Son and believes in him should possess eternal life, and that I should raise him up on the last day."

Now the Jews murmured at him for saying, "I am the bread which has come down from heaven." They said, "Is this not Jesus the son of Joseph? We know his father and mother. How can he claim now, 'I have come down from heaven'?" Jesus replied to them, "Stop murmuring to yourselves. No one is able to come to me unless he is drawn by the Father who sent me (and I will raise him up on the last day). In the prophets it is written, *and they will be all instructed by God*; everyone who has listened to the Father and learned from him, comes to me. Not that anyone has seen the Father—he only, who is from God, he has seen the Father. Truly, truly I tell you, the believer has eternal life. I am the bread of life. Your ancestors ate manna in the desert, but they died; the bread that comes down from heaven is such that one eats of it and never dies. I am the living bread which has come down from heaven; if anyone eats of this bread, he will live for ever; and more, the bread I will give is my flesh, given for the life of the world."

The Jews then wrangled with one another, saying, "How can he give us his flesh to eat?" So Jesus said to them, "Truly, truly I tell you, unless you eat the flesh of the Son of man and drink his blood, you have no life within you. He who feeds on my flesh and drinks my blood possesses eternal life (and I will raise him up on the last day), for my flesh is real food and my blood is real drink. He who feeds on my flesh and drinks my blood remains within me, as I remain within him. Just as the living Father sent me and I live by the Father, so he who feeds on me

58 will also live by me. Such is the bread which has come
down from heaven: your ancestors ate their bread and
died, but he who feeds on this bread will live for ever.
59 This he said as he taught in the synagogue at Caphar
nahum.

60 Now many of his disciples, on hearing it, said, "This
is hard to take in! Who can listen to talk like this?"
61 Jesus, inwardly conscious that his disciples were murmur
62 ing at it, said to them, "So this upsets you? Then what
if you were to see the Son of man ascending to where he
63 formerly existed? What gives life is the Spirit: flesh is
of no avail at all. The words I have uttered to you are
64 spirit and life. And yet there are some of you who do
not believe" (for Jesus knew from the very first who the
65 unbelieving were, and who was to betray him; that was
why* he said 'I tell you that no one is able to come to me
unless he is allowed by the Father').

66 After that, many of his disciples drew back and would
67 not associate with him any longer. So Jesus said to the
68 twelve, "You do not want to go, too?" Simon Peter an
swered him, "Lord, who are we to go to? You have go
69 words of eternal life, and we believe, we are certain, tha
70 you are the holy One of God." Jesus answered them, "Did
I not choose you, the twelve? And yet one of you is a
devil!"

71 (He meant Judas the son of Simon Iscariot; for Judas
was to betray him—and he was one of the twelve.)

7 AFTER this Jesus moved about in Galilee; he would not
move in Judaea, because the Jews were trying to kill
him.

2 Now the Jewish festival of booths was near, so his
3 brothers said to him, "Leave this and go across into Judaea
4 to let your disciples witness what you can do; for nobody
who aims at public recognition ever keeps his actions
secret. Since you can do these deeds, display yourself to
5 the world" (for even his brothers did not believe in him).
6 Jesus said to them, "My time has not come yet, but your
7 time is always at hand; the world cannot hate you, but I
8 hate me because I testify that its deeds are evil. Go up
to the festival yourselves; I am not going up to this festi
9 val, for my time has not arrived yet." So saying he stayed
10 on in Galilee. But after his brothers had gone up to the
festival, he went up too, not publicly but as it were
11 privately. At the festival the Jews were in quest of him

* Reading διὰ τοῦτο ἔλεγεν, with e (so Blass and Merx), instead of
ἐλεγεν διὰ τοῦτο.

12 saying, "Where is he?" And the crowd disputed about him
 hotly; some said, "He is a good man," but others said,
 13 "No, he is misleading the people." For fear of the Jews,
 however, nobody spoke of him in public.
 14 When the festival was half over, Jesus went up to the
 25 temple and began to teach.* Then said some of the Jeru-
 26 salemites, "Is this not the man they want to kill? Yet
 here he is, opening his lips in public, and they say nothing
 to him! Can the authorities have really discovered that
 27 he is the Christ? No, we know where this man comes
 from; but when the Christ does come, no one will know
 28 where he comes from." So Jesus cried aloud, as he was
 teaching in the temple, "You know me? you know where
 I come from? But I have not come on my own initiative;
 I am sent, and sent by Him who is real. You do not
 29 know Him, but I know Him, because I have come from
 30 Him and He sent me." So they tried to arrest him; but
 no one laid hands on him, because his time had not come
 31 yet. Indeed many of the people believed in him, saying,
 "When the Christ does come, will he perform more Signs
 32 than this man?" The Pharisees heard the people discuss-
 ing Jesus in this way, so the high priests and the Pharisees
 33 despatched attendants to arrest him. Then said Jesus, "I
 will be with you a little longer, then I go to Him who
 34 sent me; you will search for me but you will not find me,
 35 and where I go, you cannot come." The Jews said to
 themselves, "Where is he going, that we will not find him?
 Is he off to the Dispersion among the Greeks, to teach the
 36 Greeks? What does he mean by saying, 'You will search
 for me but you will not find me, and where I go, you
 cannot come?'"
 37 Now on the last day, the great day, of the festival, Jesus
 stood and cried aloud, "If anyone is athirst, let him come
 38 to me and drink; he who believes in me—out of his body,
 39 as scripture says, streams of living water will flow" (he
 meant by this the Spirit which those who believed in him
 were to receive:—as yet there was no Spirit, because
 40 Jesus had not been glorified yet). On hearing this some
 of the people said, "This really is the Prophet"; others
 41 said, "He is the Christ"; but others said, "No, surely the
 42 Christ does not come from Galilee? Does not scripture
 say it is *from the offspring of David, from David's village*
 43 *of Bethlehem*, that the Christ is to come?" So the people
 44 were divided over him; some wanted to arrest him, but
 45 no one laid hands on him. Then the attendants went back
 to the high priests and Pharisees, who asked them, "Why

* See note, p. 145.

46. have you not brought him with you?" The attendants
 47. replied, "No man ever spoke as he does." The Pharisees
 48. retorted, "Are you misled as well? Have any of the au-
 49. thorities or of the Pharisees believed in him? As for this
 50. mob, with its ignorance of the Law—it is accursed!" Nicodemus,
 51. one of their number (the same who had come to
 52. him before), said to them, "But surely our Law does not
 condemn the accused before hearing what he has to say;
 53. and ascertaining his offence?" They answered him, "And
 are you from Galilee, too? Search and you will see that no
 prophet ever springs from Galilee."

53. **8** [And every one of them went home, but Jesus went to
 2 the Hill of Olives. Early in the morning he returned to
 the temple, the people all came to him, and he sat down
 3 and taught them. The scribes and Pharisees brought a
 woman who had been caught in the act of committing
 4 adultery, and making her stand forward they said to him,
 "Teacher, this woman was caught in the very act of com-
 5 mitting adultery. Now Moses has commanded us in the
 6 Law to stone such creatures; but what do you say?" (They
 said this to test him, in order to get a charge against him.)
 Jesus stooped down, and began to write with his finger
 7 on the ground; but as they persisted with their question,
 he raised himself and said to them, "Let the innocent
 8 among you throw the first stone at her"; then he
 9 stooped down again and wrote on the ground. And on
 hearing what he said, they went away one by one, begin-
 10 ning with the older men, till Jesus was left alone with the
 woman standing before him. Looking up, Jesus said to
 her, "Woman, where are they? Has no one condemned
 11 you?" She said, "No one, sir." Jesus said, "Neither do
 I; be off, and never sin again."]*

12 Then Jesus again addressed them, saying, "I am the
 light of the world: he who follows me will not walk in
 13 darkness, he will enjoy the light of life." So the Pharisees
 said to him, "You are testifying to yourself; your evidence
 14 is not valid." Jesus replied to them, "Though I do testify
 to myself, my evidence is valid, because I know where I
 have come from and where I am going to—whereas you do
 not know where I have come from or where I am going to.
 15 You judge by the outside. I judge no one: and though
 16 I do judge, my judgment is true, because I am not by my-
 17 self—there is myself and the Father who sent me. Why,
 it is written in your own Law that the evidence of two
 18 persons is valid: I testify to myself, and the Father who

* It is uncertain to which, if any, of the canonical gospels this fragment of primitive tradition originally belonged.

19 sent me also testifies to me." "Where is your Father?" they said. Jesus replied, "You know neither me nor my Father; if you had known me you would have known my Father also." These words he spoke in the treasury, as he was teaching in the temple, but no one arrested him, because his time had not come yet.

21 Then he said to them again, "I go away, and you will search for me, but you will die in your sin; where I go, you cannot come." So the Jews said, "Will he kill himself? Is that why he says, 'Where I go, you cannot come?'"

23 He said to them, "You are from the world below, I am from the world above: you belong to this world, I do not belong to this world. So I told you, you would die in your sins; for unless you believe who I am, you will die in your sins." They said, "Who are you?" Jesus replied, "Why should I talk to you at all? I have a great deal to say about you and many a judgment to pass upon you; but he who sent me is true, and so I tell the world what I have learned from him." They did not understand he was speaking to them about the Father; so Jesus said, "When you have lifted up the Son of man, you will know then who I am, and that I do nothing of my own accord, but speak as the Father has taught me. He who sent me is at my side; he has not left me alone; for I always do what pleases him." As he said this, a number believed in him.

31 So Jesus addressed the Jews who had believed him, saying, "If you abide by what I say, you are really disciples of mine: you will understand the truth, and the truth will set you free." "We are Abraham's offspring," they retorted, "we have never been slaves to anybody. What do you mean by saying, 'You will be free?'" Jesus replied, "Truly, truly I tell you, everyone who commits sin is a slave.* Now the slave does not remain in the household for all time; the son of the house does. So, if the Son sets you free, you will be really free. I know you are Abraham's offspring! Yet you want to kill me, since my word makes no headway among you! I speak of what I have seen with my Father, and you act as you have learned from your father." They answered him, "Abraham is our father." "If you are Abraham's children," said Jesus, "then do as Abraham did; but now you want to kill me—to kill a man who has told you the truth, the truth I have learned from God. Abraham did not do that. You do the deeds of your father." They said to him, "We are no bastards: we have one father, even God." Said Jesus, "If God were your father, you would

* Omitting *τῆς ἀπαρίας* with D, some evidence from the Latin and Syriac versions, etc. It is a gloss which disturbs the sense of the passage.

love me, for I came here from God; I did not come of my
 43 own accord, I was sent by him. Why do you not under-
 stand my speech? Because you are unable to listen to
 44 what I am saying. You belong to your father the devil,
 and you want to do what your father desires; he was a
 slayer of men from the very beginning, and he has no
 place in the truth because there is no truth in him: when
 he tells a lie, he is expressing his own nature, for he is a
 45 liar and the father of lies. It is because I tell the truth,
 46 that you do not believe me. Which of you can convict me
 of sin? If I tell the truth; why do you not believe me?
 47 He who belongs to God listens to the words of God; you
 do not listen to them, because you do not belong to
 48 God." The Jews retorted, "Are we not right in saying you
 49 are a Samaritan, you are mad?" Jesus replied, "I am not
 50 mad: I honour my Father and you dishonour me. How-
 ever, I do not aim at my own credit; there is One who
 51 cares for my credit, and he is judge. Truly, truly I tell
 you, if anyone holds to what I say, he will never see death."
 52 The Jews said to him, "Now we are sure you are mad.
 Abraham is dead, and so are all the prophets; and you
 declare, 'If anyone holds to what I say, he will never taste
 53 death!' Are you greater than our father Abraham? He
 is dead, and the prophets are dead. Who do you claim
 54 to be?" Jesus replied, "Were I to glorify myself, my glory
 would be nothing; it is my Father who glorifies me; you
 55 say 'He is our God,' but you do not understand him. I
 know him. Were I to say, 'I do not know him,' I would be
 a liar like yourselves; but I do know him and I hold to
 56 his word. Your father Abraham exulted that he was to
 57 see my Day: he did see it and he rejoiced." Then said the
 Jews to him, "You are not fifty years old, and Abraham
 58 has seen you?"* "Truly, truly I tell you," said Jesus, "I
 59 have existed before Abraham was born." At this they
 picked up stones to throw at him, but Jesus concealed him-
 self and made his way out of the temple.

9 As he passed along he saw a man who had been blind
 2 from his birth; and his disciples asked him, "Rabbi, for
 whose sin—for his own or for his parents'—was he born
 3 blind?" Jesus replied, "Neither for his own sin nor for his
 parents'—it was to let the work of God be illustrated in
 4 him. While daylight lasts, we must be busy with the work
 5 of God: night comes, when no one can do any work. When

* Reading *ἐώρακεν* *σε* with **N** and the Sinaitic Syriac, etc.—"leçon plus naturelle peut-être que la leçon commune, mais qui a pu choquer, parce qu'elle semble mettre Abraham au-dessus du Christ" (Loisy).

6 I am in the world, I am light for the world." With these words he spat on the ground and made clay with the saliva, which he smeared on the man's eyes, saying, "Go and wash them in the pool of Siloam" (Siloam meaning 'sent'). So off he went and washed them, and went home seeing. Whereupon the neighbours and those to whom he had been a familiar sight as a beggar, said, "Is this not the man who used to sit and beg?" Some said, "It is"; others said, "No, but it is like him." He said, "I am the man." So they asked him, "How were your eyes opened?" He replied, "The man they call Jesus made some clay and smeared my eyes with it and told me, 'Go and wash them in Siloam'; so I went and washed them, and I got my sight." "Where is he?" they asked; he answered, "I do not know." They brought him before the Pharisees, this man who had once been blind. Now it was on the sabbath day that Jesus had made clay and opened his eyes. So the Pharisees asked him again how he had regained his sight, and he told them, "He smeared some clay on my eyes, and I washed them, and now I can see." Then said some of the Pharisees, "This man is not from God, for he does not keep the sabbath"; others said, "How can a sinner perform such Signs?" They were divided on this. So they asked the blind man once more, "What have you to say about him, for opening your eyes?" The man replied, "I say he is a prophet." Now the Jews would not believe he had been born blind and had regained his sight, till they summoned the parents of the man who had regained his sight and asked them, "Is this your son, the son you declare was born blind? How is it that he can see now?" His parents answered, "This is our son, and he was born blind; we know that. But how he can see to-day, we do not know, nor do we know who opened his eyes. Ask himself; he is of age, he can speak for himself." (His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed him to be Christ should be excommunicated. That was why the man's parents said, "He is of age, ask himself.") So the man born blind was summoned a second time, and told, "Now give God the praise; this man, we know quite well, is only a sinner." To which he replied, "I do not know whether he is a sinner; one thing I do know, that once I was blind and now I can see." "What did he do to you?" they repeated; "How did he open your eyes?" He retorted, "I have told you that already, and you would not listen to me. Why do you want to hear it over again? Do you want to be disciples of his?" Then they stormed at him: "You are his disciple, we are disciples of

29 Moses! We know God spoke to Moses, but we do not know
 30 where this fellow comes from." The man replied to them,
 "Well, this is astonishing! You do not know where he
 31 comes from, and yet he has opened my eyes! God, we
 know, does not listen to sinners; he listens to anyone who
 32 is devout and who obeys his will. It is unheard of, since
 the world began, that anyone should open a blind man's
 33 eyes. If this man were not from God, he could do nothing."
 34 They retorted, "And so you would teach us—you,
 35 born in utter depravity!" Then they expelled him. Jesus
 heard that they had expelled him, and on meeting him he
 36 said, "You believe in the Son of man?" * "Who is that,
 sir?" said the man, "tell me, that I may believe in him."
 37 "You have seen him," Jesus said, "he is talking to you."
 38 He said, "I do believe, Lord"—and he worshipped him.
 39 Then said Jesus, "It is for judgment that I have come into
 this world, to make the sightless see, to make the seeing
 40 blind." On hearing this the Pharisees who were beside
 41 him asked, "And are we blind?" Jesus replied, "If you
 were blind, you would not be guilty; but, as it is, you
 19 claim to have sight—and so your sin remains." †
 20 The Jews were again divided over these words. A num-
 21 ber of them said, "He is mad. Why listen to him?" Others
 said, "These are not a madman's words. Can a madman
 open the eyes of the blind?"

22 Then came the festival of Dedication at Jerusalem; it
 23 was winter, and Jesus used to walk inside the temple, in
 24 the portico of Solomon. So the Jews gathered round him
 and asked, "How long are you going to keep us in sus-
 25 pense? If you are the Christ, tell us plainly." Jesus
 replied, "I have told you, but you do not believe; the deeds
 26 I do in the name of my Father testify to me, but you do
 27 not believe, because you do not belong to my sheep. My
 28 sheep listen to my voice, and I know them and they follow
 me; and I give them eternal life; they will never perish,
 29 and no one will snatch them out of my hand. My Father
 who ‡ gave me them is stronger than all, and no one can
 snatch anything out of the Father's hand.

10 Truly, truly I tell you, he who does not enter the
 sheepfold by the gate but climbs up somewhere else,
 2 he is a thief and a robber; he who enters by the gate is
 3 the shepherd of the sheep. The gate-keeper opens the

* Reading *ἀνθρώπου* instead of *θεοῦ*.

† Transposing x. 19–29, for the sake of sequence, to the close of ch. ix.

‡ Reading *ἐγώ* . . . *μετ' αὐτῶν* with A 1, the Syriac versions, etc.

gate for him, and the sheep listen to his voice; he calls his
 4 sheep by name and leads them out. When he has brought
 all his sheep outside, he goes in front of them, and the
 5 sheep follow him because they know his voice; they will
 not follow a stranger, they will run from him, because they
 6 do not know the voice of strangers." Jesus told them this
 allegory, but they did not understand what he was saying
 7 to them; so he said to them again, "Truly, truly I tell you.
 8 I am the shepherd * of the sheep; all who ever came be-
 fore me have been thieves and robbers—but the sheep
 9 would not listen to them. (I am the Gate; whoever enters
 by me will be saved, he will go in and out and find pas-
 10 ture.) The thief only comes to steal, to slay, and to de-
 stroy: I have come that they may have life and have it to
 11 the full. I am the good shepherd; a good shepherd lays
 12 down his own life for the sheep. The hired man, who is
 not the shepherd and does not own the sheep, deserts them
 when he sees the wolf coming; he runs away, leaving the
 13 wolf to tear and scatter them, just because he is a hired
 14 man, who has no interest in the sheep. I am the good
 15 shepherd, I know my sheep and my sheep know me (just
 as the Father knows me and I know the Father,) and I
 16 lay down my life for the sheep. I have other sheep, too,
 which do not belong to this fold; I must bring them also,
 and they will listen to my voice; so it will be one flock,
 17 one shepherd. This is why my Father loves me, because
 18 I lay down my life to take it up again. No one takes it
 from me, I lay it down of my own accord: I have power
 to lay it down and also power to take it up again; I have
 30 my Father's orders for this. I and my Father are one—." *
 31 The Jews again caught up stones to stone him. Jesus
 32 replied, "I have let you see many a good deed of God; for
 33 which of them do you mean to stone me?" The Jews re-
 tort, "We mean to stone you, not for a good deed, but for
 blasphemy, because you, a mere man, make yourself God."
 34 Jesus answered, "Is it not written in your Law, 'I said,
 35 you are gods'? If the Law said they were gods, to whom
 the word of God came—and scripture cannot be broken—
 36 do you mean to tell me, whom the Father consecrated and
 sent into the world, 'You are blaspheming,' because I said,
 37 'I am God's Son'? If I am not doing the deeds of my
 38 Father, do not believe me; but if I am, then believe the
 deeds, though you will not believe me—that you may learn
 and understand that the Father is in me and I am in the

* ὁ ποιῶν must be read here instead of ἡ θύρα, for the sake of the sense, although it seems to have been preserved by the Sahidic version alone.

39 Father." Once more they tried to arrest him, but he
 40 escaped their hands and went across the Jordan, back to
 41 the spot where John had baptized at first. There he
 stayed; and many came to him, saying, "John did not per-
 form any Sign, but all he ever said about this man was
 42 true." And many believed in him there.

2 **11** Now there was a man ill, Lazarus of Bethany—the vi-
 lage of Mary and her sister Martha. (The Mary whose
 brother Lazarus was ill was the Mary who anointed the Lord
 5 with perfume and wiped his feet with her hair.) Jesus loved
 3 Martha and her sister and Lazarus;* so the sisters sent to
 4 him, saying, "Lord, he whom you love is ill." When Jesus
 heard it, he said, "This illness is not to end in death; the
 end of it is the glory of God, that the Son of God may be
 6 glorified thereby." So, when he heard of the illness, he
 7 stayed where he was for two days; then, after that, he said
 8 to the disciples, "Let us go back to Judaea." "Rabbi,"
 said the disciples, "The Jews were trying to stone you only
 9 the other day; are you going back there?" Jesus replied,
 "Are there not twelve hours in the day?"

If one walks during the day he does not stumble,
 for he sees the light of this world:

10 but if one walks during the night he does stumble,
 for the light is not in him."

11 This he said, then added, "Our friend Lazarus has fallen
 12 asleep; I am going to waken him." "Lord," said the dis-
 13 ciples, "if he has fallen asleep, he will get better." Jesus,
 however, had been speaking of his death; but as they
 14 imagined he meant natural sleep, he then told them plainly,
 15 "Lazarus is dead; and for your sakes I am glad I was not
 there, that you may believe. Come now, let us go to him."
 16 Whereupon Thomas (called 'the Twin') said to his fellow-
 disciples, "Let us go too, let us die along with him!"

17 Now when Jesus arrived, he found that Lazarus had
 20 been buried for four days.† Then Martha, hearing of the
 arrival of Jesus, went out to meet him, while Mary sat at
 21 home. Said Martha to Jesus, "Had you been here, Lord,
 22 my brother would not have died. But now—well, I know
 23 whatever you ask God for, he will grant you." Jesus said
 24 to her, "Your brother will rise again." "I know," said
 Martha, "he will rise at the resurrection, on the last day."
 25 Jesus said to her, "I am myself resurrection and life:

*I venture to restore ver. 5 to what appears to have been its original
 position between vers. 2 and 3.

† Another case of displacement; vers. 18 and 19 seem originally to
 have lain between vers. 30 and 31.

he who believes in me will live, even if he dies,

26 and no one who lives and believes in me will ever die.
27 You believe that?" "Yes, Lord," she said, "I do believe you
are the Christ, the Son of God, who was to come into the
28 world"—and with these words she went off to call her
sister Mary, telling her secretly, "The Teacher is here,
29 and he is calling for you." So, on hearing this, Mary rose
30 hurriedly and went to him. Jesus had not entered the
village yet, he was still at the spot where Martha had
18 met him. Now as Bethany is not far from Jerusalem, only
19 about two miles away, a number of Jews had gone to con-
31 dole with Martha and Mary about their brother; and when
the Jews who were condoling with her inside the house
noticed her rise hurriedly and go out, they followed her,
32 as they imagined she was going to wail at the tomb. But
when Mary came to where Jesus was and saw him, she
dropped at his feet, crying, "Had you been here, Lord,
33 my brother would not have died." Now when Jesus saw
her wailing and saw the Jews who accompanied her wail-
34 ing, he chafed in spirit and was disquieted. "Where have
you laid him?" he asked. They answered, "Come and
35 see, sir." Jesus burst into tears. Whereupon the Jews
36 said, "See how he loved him!"—though some of them
37 asked, "Could he not have prevented him from dying, when
he could open a blind man's eyes?" This made Jesus chafe
afresh, so he went to the tomb; it was a cave with a boulder
39 to close it. Jesus said, "Remove the boulder." "Lord,"
said Martha, the dead man's sister, "he will be stinking
40 by this time; he has been dead four days." "Did I not tell
you," said Jesus, "if you will only believe, you shall see
41 the glory of God?" Then they removed the boulder, and
Jesus, lifting his eyes to heaven, said, "Father, I thank
42 thee for listening to me. (I knew thou wouldst always
listen to me, but I spoke on account of the crowd around,
43 that they might believe thou hast sent me.)" So saying,
44 he exclaimed with a loud cry, "Lazarus, come out!" Out
came the dead man, his feet and hands swathed in band-
ages, and his face tied up with a towel. Jesus said, "Untie
him, and let him move."

45 Now a number of the Jews who had come to visit Mary
46 and who witnessed what he had done, believed in him. But
some of them went off to the Pharisees and told them what
47 Jesus had done; whereupon the high priests and the
Pharisees called a meeting of the Sanhedrin. "Whatever
is to be done?" they said. "The fellow is performing a
48 number of Signs. If we let him alone, like this, every-
body will believe in him, and then the Romans will come
49 and suppress our holy Place and our nation." But one of

them, Caiaphas, who was high priest that year, said. "You know nothing about it—you do not understand it is in your own interests that one man should die for the People, instead of the whole nation being destroyed." (He did not say this simply of his own accord; he was high priest that year, and his words were a prophecy that Jesus was to die for the nation, and not merely for the nation but to gather into one the scattered children of God.) So from that day their plan was to kill him. Accordingly Jesus no longer appeared in public among the Jews, but withdrew to the country adjoining the desert, to a town called Ephraim; there he stayed with the disciples.

Now the passover of the Jews was near, and many people went up from the country to Jerusalem, to purify themselves before the passover. They looked out for Jesus, and as they stood in the temple they said to one another, "What do you think? Do you think he will not come up to the festival?" (The high priests and the Pharisees had given orders that they were to be informed, if anyone found out where he was, so that they might arrest him.)

12 Six days before the festival, Jesus came to Bethany, where Lazarus stayed (whom Jesus had raised from the dead). They gave a supper for him there; Martha waited on him, and Lazarus was among those who reclined at table beside him. Then Mary, taking a pound of expensive perfume, real nard, anointed the feet of Jesus and wiped his feet with her hair, till the house was filled with the scent of the perfume. One of his disciples, Judas Iscariot (who was to betray him), said, "Why was not this perfume sold for ten pounds, and the money given to the poor?" (Not that he cared for the poor; he said this because he was a thief, and because he carried the money-box and pilfered what was put in.) Then said Jesus, "Let her alone, let her keep what she has for the day of my burial. You have always the poor beside you, but you have not always me."

Now the great mass of the Jews learned he was there, and they came not only on account of Jesus but to see Lazarus whom he had raised from the dead. So the high priests planned to kill Lazarus as well, since it was owing to him that a number of the Jews went away and believed in Jesus.

Next day the great mass of people who had come up for the festival heard that Jesus was entering Jerusalem, and taking palm-branches they went out to meet him, shouting, "*Hosanna!*"

*Blessed be he who comes in the Lord's name,
the king of Israel!"*

14 And Jesus came across a young ass and seated himself on it; as it is written,

15 *Fear not, daughter of Sion;
here is your king coming,
seated on an ass's colt.*

16 (His disciples did not understand this at first; but when Jesus was glorified, then they remembered this had been written of him and had happened to him.) Now the people who were with him when he called Lazarus from the tomb and raised him from the dead, testified to it; and that was why the crowd went out to meet him, because they heard he had performed this Sign. Then said the Pharisees to one another, "You see, you can do nothing! Look, the world has gone after him."

20 Now there were some Greeks among those who had come up to worship at the festival; they came to Philip of Bethesda in Galilee and appealed to him, saying, "Sir, we want to see Jesus." Philip went and told Andrew; Andrew and Philip went and told Jesus. And Jesus answered, "The hour has come for the Son of man to be glorified. Truly, truly I tell you, unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it bears rich fruit. He who loves his life loses it, and he who cares not for his life in this world will preserve it for eternal life.

26 If anyone serves me, let him follow me,
and where I am, there shall my servant be also:
if anyone serves me,
my Father will honour him.

27 *My soul is now disquieted.* What am I to say? 'Father, save me from this hour'? Nay, it is something else that has brought me to this hour: I will say, 'Father, glorify thy name.'" Then came a voice from heaven, "I have glorified it, and I will glorify it again." When they heard the sound, the people standing by said it had thundered; others said, "An angel spoke to him." Jesus answered, "This voice did not come for my sake but for yours. Now is this world to be judged; now the Prince of this world will be expelled. But I, when I am lifted up from the earth, will draw all men to myself." (By this he indicated the kind of death he was to die.) So the people answered, "We have learned from the Law that the Christ is to remain for ever; what do you mean by saying that the Son of man must be lifted up? Who is this Son of man?"

35 Then Jesus said to them, "The Light will shine among you for a little longer yet; walk while you have the Light,

that the darkness may not overtake you. He who walks
 36 in the dark does not know where he is going. While you
 have the Light, believe in the Light, that you may be sons
 44 of the Light."* And Jesus cried aloud, "He who believes
 45 in me believes not in me but in him who sent me, and he
 46 who beholds me beholds him who sent me. I have come
 as light into the world, that no one who believes in me
 47 may remain in the dark. If anyone hears my words and
 does not keep them, it is not I who judge him; for I have
 48 not come to judge the world but to save the world. He
 who rejects me and will not receive my words has indeed
 a judge: the word I have spoken will judge him on the
 49 last day, for I have not spoken of my own accord—the
 Father who sent me, he it was who ordered me what to say
 50 and what to speak. And I know his orders mean eternal
 life. Therefore when I speak, I speak as the Father has
 36 told me." With these words Jesus went away and hid
 from them.

37 Now for all the Signs he had performed before them,
 38 they did not believe in him—that the word spoken by the
 prophet Isaiah might be fulfilled:

Lord, who has believed what they heard from us?

And to whom has the arm of the Lord been revealed?

39 This was why they could not believe; for Isaiah again
 said,

40 *He has blinded their eyes*

and made their hearts insensible,

*to prevent them seeing with their eyes and understand-
 ing with their hearts and turning for me to cure
 them.*

41 (Isaiah said this because he saw his glory and spoke of
 42 him.) Still, a number even of the authorities believed in
 him, though they would not confess it on account of the
 43 Pharisees, in case of being excommunicated; they pre-
 ferred the approval of men to the approval of God.

13 Now before the passover festival Jesus knew the time
 had come for him to pass from this world to the
 Father. He had loved his own in this world and he loved
 2 them to the end; so at supper, knowing that though the
 devil had suggested to Judas Iscariot, Simon's son, to
 3 betray him, the Father had put everything into his hands
 —knowing that he had come from God and was going to
 4 God, he rose from table, laid aside his robe, and tied a
 5 towel round him, then poured water into a basin, and

*Restoring vers. 44-50 to their original position in the middle of
 ver. 36.

began to wash the feet of the disciples, wiping them with the towel he had tied round him. He came to Simon Peter. "Lord," said he, "you to wash my feet!" Jesus answered him, "You do not understand just now what I am doing, but you will understand it later on." Said Peter, "You will never wash my feet, never!" "Unless I wash you," Jesus replied, "you will not share my lot." "Lord," said Simon Peter, "then wash not only my feet but my hands and head." Jesus said, "He who has bathed only needs to have his feet washed; he is clean all over. And you are clean—but not all of you" (he knew the traitor; that was why he said, "You are not all clean"). Then, after washing their feet and putting on his robe, he lay down again. "Do you know," he said to them, "what I have been doing to you? You call me Teacher and Lord, and you are right: that is what I am. Well, if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another's feet; for I have been setting you an example, that you should do what I have done to you. Truly, truly I tell you, a servant is not greater than his master, nor is a messenger greater than he who sent him. If you know all this, blessed are you if you really do it. When I say 'you,' I do not mean you all; I know the men of my choice, and I made my choice that this scripture might be fulfilled, *he who eats my bread has lifted up his heel against me*. I am telling you this now, before it occurs, so that when it has occurred you may believe who I am. (Truly, truly I tell you, he who receives anyone I send receives me, and he who receives me receives him who sent me.)"

On saying this Jesus was disquieted in spirit: he testified and said, "Truly, truly I tell you, one of you will betray me." The disciples looked at each other, at a loss to know which of them he meant. As one of his disciples was reclining on his breast—he was the favourite of Jesus—Peter nodded to him, saying, "Tell us who he means." The disciple just leant back on the breast of Jesus and said, "Lord, who is it?" Jesus answered, "The man I am going to give this piece of bread to, when I dip it in the dish." Then he took the piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot; and when he took the bread, at that moment Satan entered him. Then Jesus told him, "Be quick with what you have to do." (None of those at table understood why he said this to him; some of them thought that as Judas kept the money-box, Jesus told him to buy what they needed for the festival or to give something to the poor.) So Judas went out immediately after taking the bread. And it was night.

31 When he had gone out, Jesus said,*

15 "I AM the real Vine, and my Father is the vine-
 2 dresser; he cuts away any branch on me which is not
 3 bearing fruit, and cleans every branch which does bear
 4 fruit, to make it bear richer fruit. You are already clean,
 5 by the word I have spoken to you. Remain in me, as I
 6 remain in you: just as a branch cannot bear fruit
 7 by itself, without remaining on the vine, neither
 8 can you, unless you remain in me. I am the vine.
 9 you are the branches. He who remains in me, as I in him,
 10 bears rich fruit (because apart from me you can do nothing).
 11 If anyone does not remain in me he is thrown aside
 12 like a branch and he withers up: then the branches are
 13 gathered and thrown into the fire to be burned. If you
 14 remain in me and my words remain in you, then ask what-
 15 ever you like and you shall have it. As you bear rich fruit
 16 and prove yourselves my disciples, my Father is glorified.
 17 As the Father has loved me, so I have loved you; remain
 18 within my love. If you keep my commands you will
 19 remain within my love, just as I have kept my Father's
 20 commands and remain within his love.
 21 I have told you this, that my joy may be within you and
 22 your joy complete. This is my command: you are to love
 one another as I have loved you. To lay life down for his
 friends, man has no greater love than that. You are
 my friends—if you do what I command you: I call you
 servants no longer, because a servant does not know what
 his master is doing: I call you friends, because I have im-
 parted to you all that I have learned from my Father. You
 have not chosen me, it is I who have chosen you, appoint-
 ing you to go and bear fruit—fruit that lasts, so that the
 Father may grant you whatever you ask in my name.
 This is what I command you, to love one another.
 If the world hates you, remember it hated me first.
 If you belonged to the world, the world would love what it
 owned; it is because you do not belong to the world,
 because I have chosen you from the world, that the world
 hates you. Remember what I told you, 'A servant is not
 greater than his master.'

If they persecuted me, they will persecute you;

if they hold to my word, they will hold to yours.

21 They will do all this to you on account of my name,
 22 because they know not him who sent me. They would
 not be guilty, if I had not come and spoken to them; but,

* Chapters xv. and xvi. are restored to their original position in the middle of ver. 31.

23 as it is, they have no excuse for their sin—he who hates
24 me hates my Father also. They would not be guilty, if I
had not done deeds among them such as no one has ever
done; but, as it is, they have seen—and they have hated—
25 both me and my Father. It is that the word written in
their Law may be fulfilled: *they hated me for no cause.*

26 When the Helper comes, whom I will send to you from
the Father, even the Spirit of truth which issues from the
27 Father, he will bear witness to me; and you too are wit-
nesses, for you have been with me from the very beginning.

2 **16** I have told you all this, to keep you from being
repelled. They will excommunicate you; indeed the
time is coming when anyone who kills you will imagine he
3 is performing a service to God. This they will do to you,
because they have not known the Father nor me.

4 I have told you all this, so that when the time for it
arrives, you may remember what I said to you. I did not
tell you about this at the beginning, because I was with
5 you then; but now I am going to him who sent me. And
6 yet not one of you asks, 'Where are you going?' No, your
7 heart is full of sorrow at what I have told you. Yet—I am
telling you the truth—my going is for your good. If I do
not depart, the Helper will not come to you; whereas if I
8 go, I will send him to you. And when he comes, he will
convict the world, convincing men of sin, of righteousness,
9 and of judgment: of sin, because they do not believe in
me; of righteousness, because I go to the Father and you
10 see me no more; of judgment, because the Prince of this
12 world has been judged. I have still much to say to you,
13 but you cannot bear it just now. However, when the Spirit
of truth comes, he will lead you into all the truth; for he
will not speak of his own accord, he will say whatever he
14 is told, and he will disclose to you what is to come. He
will glorify me, for he will draw upon what is mine and
15 disclose it to you. All that the Father has is mine; that
is why I say, 'he will draw upon what is mine and disclose
it to you.'

16 In a little while, you will behold me no longer; then,
17 after a little, you shall see me." So some of his disciples
said to one another, "What does he mean by telling us,
'In a little while, you shall behold me no longer; then,
after a little, you shall see me'? and, 'I go to the Father'?"
18 They said, "What is the meaning of 'In a little'? We do
19 not understand what he is saying." Jesus knew they
wanted to ask him; so he said to them, "Is this what you
are discussing together, why I said, 'In a little while, you
will not see me: then, after a little, you shall see me'?"

- 20 Truly, truly, I tell you, you will be wailing and lamenting while the world is rejoicing; you will be sorrowful, but
- 21 then your sorrow will be changed into joy. When a woman is in labour she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world.
- 22 So with you. Just now you are in sorrow, but I shall see you again and your heart will rejoice—with a joy that no one can take from you.
- 23 And on that day you will not ask me any questions. Truly, truly I tell you, whatever you ask the Father, he
- 24 will give you in my name; hitherto you have asked nothing in my name; ask and you will receive, that your joy
- 25 may be full. I have told you this in figures, but the time is coming when I shall speak to you in figures no longer;
- 26 I shall let you know plainly about the Father. On that day you will ask in my name, and I do not say to you I
- 27 will ask the Father on your behalf; for the Father loves you himself, because you have loved me and believed that
- 28 I came forth from God. From the Father I came and I entered the world; again, I leave the world and I go to
- 29 the Father." His disciples said, "Now, you are talking
- 30 plainly at last, not speaking in figures. Now we are sure you know everything, and need no one to put questions to you. This makes us believe you have come forth from
- 31 God." Jesus replied, "You believe it, at last? Behold, the
- 32 time is coming, it has come already, when you will be scattered to your homes, every one of you, leaving me alone. But I am not alone, for the Father is with me.
- 33 I have said all this to you that in me you may have peace; in the world you have trouble, but courage! I have conquered the world.*
- 31 "Now at last the Son of man is glorified, and in him
- 32 God is glorified: [if God is glorified in him,] God will
- 32 glorify him in Himself and glorify him at once. My dear children, I am only to be with you a little longer; then you will look for me, and, as I told the Jews I tell you now,
- 34 where I go you cannot come. I give you a new command, to love one another—as I have loved you, you are to love one
- 35 another. By this everyone will recognize that you are my
- 36 disciples, if you have love one for another." "Lord," said Simon Peter, "where are you going?" Jesus replied, "I am going where you cannot follow me at present; later on you
- 37 will follow me." "Lord," said Peter, "why cannot I follow
- 38 you just now? I will lay down my life for you." Jesus replied, "Lay down your life for me? Truly, truly I tell

* The sequence of xiii. 31 is now resumed (see above, note on p. 160).

you, before the cock crows, you will have disowned me thrice over.

- 14 LET not your hearts be disquieted; you believe—
 2 believe in God and also in me. In my Father's house
 there are many abodes; were it not so, would I have told
 3 you I was going to prepare a place for you? And when I
 go and prepare a place for you, I will come back and take
 4 you to be with me, so that you may be where I am. And
 5 you know the way to where I am going." "Lord," said
 Thomas, "we do not know where you are going, and how
 6 are we to know the way?" Jesus said to him, "I am the
 real and living way: no one comes to the Father except
 7 by means of me. If you knew me, you would know my
 Father too. You know him now and you have seen him."
 8 "Lord," said Philip, "let us see the Father; that is all we
 9 want." Jesus said to him, "Philip, have I been with you
 all this time, and yet you do not understand me? He who
 has seen me has seen the Father. What do you mean by
 10 saying, 'Let us see the Father'? Do you not believe I am
 in the Father and the Father is in me? The words I speak
 to you all I do not speak of my own accord; it is the Father
 who remains ever in me, who is performing his own deeds.
 11 Believe me, I am in the Father and the Father is in me:—
 12 or else, believe because of the deeds themselves. Truly, truly
 I tell you, he who believes in me will do the very deeds I
 do, and still greater deeds than these. For I am going to
 13 the Father, and I will do whatever you ask in my name,
 14 that the Father may be glorified in the Son; I will do what-
 15 ever you ask me in my name. If you love me you will
 16 keep my commands, and I will ask the Father to give you
 17 another Helper to be with you for ever, even the Spirit of
 truth: the world cannot receive him, because it neither
 sees nor knows him, but you know him, because he remains
 18 with you and will be within you. I will not leave you
 19 forlorn; I am coming to you. A little while longer and
 the world will see me no more; but you will see me
 20 because I am living and you will be living too. You will
 understand, on that day, that I am in my Father and you
 21 are in me and I am in you. He who possesses my com-
 mands and obeys them is he who loves me, and he who
 loves me will be loved by my Father, and I will love him
 22 and appear to him." "Lord," said Judas (not Judas Is-
 cariot), "why is it that you are to appear to us, and not to
 23 the world?" Jesus answered, "If anyone loves me he will
 obey my word, and my Father will love him, and we will
 24 come to him and take up our abode with him. He who
 does not love me does not obey my word; and what you

hear me say is not my word but the word of the Father who sent me.

- 25 I have told you all this while I am still with you,
- 26 but the Helper, the holy Spirit whom the Father will send in my name, will teach you everything and recall to you
- 27 everything I have said. Peace I leave to you, my peace I give to you; I give it not as the world gives its 'Peace!'
- 28 Let not your hearts be disquieted or timid. You heard me tell you I was going away and coming back to you: if you loved me, you would rejoice that I am going to the Father—for the Father is greater than I am.
- 29 I tell you this now, before it occurs, so that, when it does
- 30 occur, you may believe. I will no longer talk much with you, for the Prince of this world is coming. He has no
- 31 hold on me; his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered. Rise, let us be going."

- 17 So Jesus spoke; then, lifting his eyes to heaven, he said: "Father, the time has now come; glorify thy Son
- 2 that thy Son may glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom thou
- 3 hast given to him. And this is eternal life, that they know thee, the only real God, and him whom thou hast sent, even
- 4 Jesus Christ. I have glorified thee on earth by accom-
- 5 plishing the work thou gavest me to do; now, Father, glorify me in thy presence with the glory which I enjoyed
- 6 in thy presence before the world began. I have made thy Name known to the men whom thou hast given to me
- 7 from the world (thine they were, and thou gavest them to me), and they have held to thy word. They know now
- 8 that whatever thou hast given me comes from thee, for I have given them the words thou gavest me and they have received them; they are now sure that I came from thee and believe that thou didst send me.
- 9 I pray for them—not for the world but for those whom
- 10 thou hast given me do I pray; for they are thine (all mine is thine and thine is mine), and I am glorified in them.
- 11 I am to be in the world no longer, but they are to be in the world; I come to thee. Holy Father, keep them by the power of thy Name which thou hast given me, that they
- 12 may be one as we are one. When I was with them, I kept them by the power of thy Name which thou hast given me; I guarded them, and not one of them perished—only the son of perdition, that the
- 13 scripture might be fulfilled. But now I come to thee (I speak thus in the world that they may have my joy complete within them). I have given them thy word, and the
- 14

world has hated them because they do not belong to the
 15 world any more than I belong to the world. I pray not
 that thou wilt take them out of the world, but that thou
 16 wilt keep them from the evil one. They do not belong to
 17 the world any more than I belong to the world. Con-
 18 secrate them by thy truth: thy word is truth. As thou
 hast sent me into the world, so have I sent them into the
 19 world, and for their sake I consecrate myself that they
 may be consecrated by the truth.

20 Nor do I pray for them alone, but for all who believe in
 21 me by thy spoken word; may they all be one! As thou,
 Father, art in me and I in thee, so may they be in us—
 22 that the world may believe thou hast sent me. Yea, I
 have given them the glory thou gavest me, that they may
 23 be one as we are one—I in them and thou in me—that
 they may be made perfectly one, so that the world may
 recognize that thou hast sent me and hast loved them as
 24 thou hast loved me. Father, it is my will that these, thy
 gift to me, may be beside me where I am, to behold my
 glory which thou hast given me, because thou lovedst me
 25 before the foundation of the world. O just Father, though
 the world has not known thee, I have known* thee, and
 26 they have known that thou hast sent me; so have I
 declared, so will I declare, thy Name to them, that the love
 with which thou hast loved me may be in them, and I in
 them."

18 HAVING said this, Jesus went out with his disciples
 across the Kidron ravine to an orchard, which he
 2 entered in the company of his disciples. Judas the traitor
 also knew the spot, for Jesus and his disciples often met
 3 there. So after procuring troops and some attendants
 belonging to the high priests and the Pharisees, Judas went
 4 there with lanterns and torches and weapons. Then Jesus,
 who knew everything that was to happen to him, came
 forward and asked them, "Who are you looking for?"
 5 "Jesus the Nazarene," they replied. Jesus said, "I am he."
 6 (And Judas the traitor was standing beside them.) When
 he said, "I am he," they fell back and dropped to the
 7 ground; so he asked them once more, "Who are you looking
 8 for?" And when they replied, "Jesus the Nazarene," he
 answered, "I told you that I am he; if it is me you are
 9 looking for, let these men get away" (this was to fulfil
 his own word: 'I did not lose a single one of those whom

* The English perfect is the least inadequate rendering of the Greek
 aorist here. Luther, however, prefers the present. "Ich kenne Dich,
 und diese erkennen. . . ."

10 thou didst give me'). Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off
11 his right ear (the servant's name was Malchus); whereupon Jesus said to Peter, "Sheathe your sword. Am I not to drink the cup which the Father has handed me?"
12 So the troops and their commander and the Jewish
13 attendants seized Jesus, bound him, and brought him first of all to Annas (for Annas was the father-in-law of Caiaphas, who was high priest that year—the Caiaphas who had advised the Jews that it was for their interests that one man should die for the people).^{*} Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in the synagogues and in the temple, where all Jews gather; I have said nothing in
21 secret. Why ask me? Ask my hearers what I have said
22 to them; they know what I said." As he said this, one of the attendants who stood by gave him a blow, saying, "Is
23 that how you answer the high priest?" "If I have said anything wrong," replied Jesus, "prove it; if I said what
24 was true, why strike me?" Then Annas had him bound
15 and sent him to Caiaphas the high priest. Simon Peter followed Jesus along with another disciple; and as this disciple was an acquaintance of the high priest, he passed
16 into the courtyard of the high priest with Jesus, while Peter stood outside at the door. Then this other disciple, who was an acquaintance of the high priest, came out and spoke to the woman at the door, and brought Peter inside.
17 The maidservant at the door then said to Peter, "Are you
18 not one of this fellow's disciples?" He said, "No." Now the servants and the attendants were standing and warming themselves at a charcoal fire which they had lit (for it was cold), and Peter also stood beside them and warmed
25 himself. They asked him, "Are you not one of his disciples?"
26 He denied it, saying, "No." Said one of the high priest's servants, a kinsman of the man whose ear had been cut off by Peter, "Did I not see you with him in the
27 orchard?" Again Peter denied it. And at that very moment the cock crowed.
28 Then from the house of Caiaphas they took Jesus to the praetorium. (It was early morning.) They would not enter the praetorium themselves, in case of being ceremonially defiled, for they wanted to eat the passover; so Pilate came outside to them and asked, "What charge do
30 you bring against this man?" They retorted, "If he had not been a criminal, we would not have handed him over

^{*} Transposing vers. 19-24 to a position between vers. 14 and 15.

31 to you." Then said Pilate, "Take him yourselves, and sentence him according to your own Law." The Jews said, 32 "We have no right to put anyone to death" (that the word of Jesus might be fulfilled, by which he had indicated the 33 kind of death he was to die). So Pilate went back inside the praetorium and called Jesus, saying, "Then you are 34 king of the Jews?" Jesus replied, "Are you saying this of your own accord, or did other people tell you about me?" 35 "Am I a Jew?" said Pilate. "Your own nation and the high priests have handed you over to me. What have 36 you done?" Jesus replied, "My realm does not belong to this world; if my realm did belong to this world, my men would have fought to prevent me being handed over to 37 the Jews. No, my realm lies elsewhere." "So you are a king?" said Pilate, "you!" "Certainly," said Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who 38 belongs to the truth listens to my voice." "Truth!" said Pilate, "what is truth!" With these words he went outside to the Jews again and told them, "I cannot find anything 39 wrong about him. But it is your custom that I should release a prisoner for you at the passover. Is it your will 40 that I release you the king of the Jews?" Again they yelled, "No, not him! Bar-Abbas!" Now Bar-Abbas was a robber.

2 **19** THEN Pilate took Jesus and had him scourged. And the soldiers twisted some thorns into a crown and put 3 it on his head, and arrayed him in a purple robe, marching up to him and shouting, "Hail, king of the Jews!"—and 4 striking him. Again Pilate went out and said to them, "Look, I am bringing him out to you. Understand, I cannot find anything wrong about him." So out came Jesus, wearing the crown of thorns and the purple robe; and 6 Pilate said, "Here the man* is!" Now when the high priests and their attendants saw him, they yelled, "Crucify him, crucify him!" Pilate said, "Take him and crucify 7 him yourselves! I find nothing wrong about him." The Jews retorted, "But we have a Law, and by [our] Law he is bound to die, because he has made himself out to be 8 God's Son." Now when Pilate heard that, he was still 9 more afraid; he went inside the praetorium again and asked Jesus, "Where do you come from?" Jesus made no 10 reply. Then Pilate said, "You will not speak to me? Do you not know it is in my power to release you or to crucify

* The unconscious force of Pilate's words, it has been suggested, might be brought out by rendering either "Here is *the* man!" or, "Here is *the* Man!"

11 you?" Jesus answered, "You would have no power over me, unless it had been granted you from above. So you
 12 are less guilty than he who betrayed me to you." This made Pilate anxious to release him, but the Jews yelled, "If you release him, you are no friend of Caesar's! Any-
 13 one who makes himself a king is against Caesar!" On hearing this, Pilate brought Jesus out and seated him on the tribunal at a spot called the 'mosaic pavement'—the
 14 Hebrew name is Gabbatha (it was the day of Preparation for the passover, about noon). "There is your king!" he
 15 said to the Jews. Then they yelled, "Off with him! Off with him! Crucify him!" "Crucify your king?" said Pilate. The high priests retorted, "We have no king but
 16 Caesar!" Then Pilate handed him over to them to be crucified.

17 So they took Jesus, and he went away, carrying the cross by himself, to the spot called the 'place of the
 18 skull'—the Hebrew name is Golgotha; there they crucified him, along with two others, one on each side and Jesus
 19 in the middle. Pilate had written an inscription to be put on the cross; what he wrote was, JESUS THE NAZARENE,
 20 THE KING OF THE JEWS. Now many of the Jews read this inscription, for the place where Jesus had been crucified was close to the city; besides, the inscription was in
 21 Hebrew, Latin, and Greek. So the Jewish high priests said to Pilate, "Do not write, THE KING OF THE JEWS; write,
 22 HE SAID I AM THE KING OF THE JEWS." Pilate replied, "What I have written, I have written."

23 Now when the soldiers crucified Jesus they took his clothes and divided them into four parts, one for each soldier. But as the tunic was seamless, woven right down
 24 in a single piece, they said to themselves, "Don't let us tear it. Let us draw lots to see who gets it" (that the scripture might be fulfilled,

they distributed my clothes among them, and drew lots for my raiment).

This was what the soldiers did.

25 Now beside the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of
 26 Magdala. So when Jesus saw his mother and his favourite disciple standing near, he said to his mother, "Woman,
 27 there is your son!" Then he said to the disciple, "Son, there is your mother!" And from that hour the disciple
 28 took her to his home. After that, as Jesus knew that everything was now finished and fulfilled, he said (to fulfil the
 29 scripture), "*I am thirsty.*" A jug full of vinegar was lying there; so they put a sponge full of vinegar on a spear and
 30 held it to his lips. And when Jesus took the vinegar, he

said, "It is finished," bowed his head, and gave up his spirit.

31 Now, as it was the day of Preparation, in order to prevent the bodies remaining on the cross during the sabbath (for that sabbath-day was a great day), the Jews asked Pilate to have the legs broken and the bodies removed.
32 So the soldiers went and broke the legs of the first man and
33 of the other man who had been crucified along with him; but when they came to Jesus and saw he was dead already,
34 they did not break his legs; only, one of the soldiers pricked his side with a lance, and out came blood and
35 water in a moment. He who saw it has borne witness (his witness is true; God knows he is telling the truth),
36 that you may believe. For this took place that the scripture might be fulfilled,

Not a bone of him will be broken.

37 And another scripture also says,

They shall look on him whom they have impaled.

38 After this, Joseph of Arimathaea, a disciple of Jesus but a secret disciple—for fear of the Jews—asked Pilate for permission to remove the body of Jesus. And Pilate
39 allowed him. So he went and removed the body, accompanied by Nicodemus (he who had first come to Jesus by night) who brought a mixture of myrrh and aloes, about
40 a hundred pounds of it; they took and wrapped up the body of Jesus in the spices and in bandages, according to
41 the Jewish custom of burial. Now at the spot where he had been crucified there was an orchard, and in the orchard
42 a new tomb where no one had yet been laid; so they put Jesus there, since it was the Jewish day of Preparation, seeing that the tomb was close by.

20 ON the first day of the week Mary of Magdala went early to the tomb, when it was still dark; but as she
2 saw the boulder had been removed from the tomb, she ran off to Simon Peter and to the other disciple, the favourite of Jesus, telling them, "They have taken the master out of the tomb, and we do not know where they have put
3 him!" So Peter and the other disciple set out for the tomb; they both started to run, but the other disciple ran
4 ahead, faster than Peter, and got to the tomb first. He glanced in and saw the bandages lying on the ground,
5 but he did not go inside. Then Simon Peter came after him, and went inside the tomb; he noticed not only that
6 the bandages were lying on the ground but that the napkin which had been round his head was folded up by itself,
7 instead of lying beside the other bandages. Upon this the other disciple, who had reached the tomb first, went inside

9 too, and when he saw for himself he was convinced. (For
as yet they did not understand the Scripture that he must
10 rise from the dead.) Then the disciples returned home;
11 but Mary stood sobbing outside the tomb. As she sobbed,
12 she glanced inside the tomb and noticed two angels in
white, sitting where the body of Jesus had lain, one at the
13 head and one at the feet. "Woman," they said to her,
"why are you sobbing?" She said, "Because they have
taken away my master, and I do not know where they
14 have put him!" With these words she turned round and
noticed Jesus standing—though she did not know it was
15 Jesus. "Woman," said Jesus, "why are you sobbing? Who
are you looking for?" Supposing he was the gardener, she
said, "Oh, sir, if you carried him away, tell me where you
16 put him, and I will remove him." "Mary!" said Jesus.
She started round and said, "Rabboni!" (a Hebrew word
17 meaning 'teacher'). Jesus said, "Cease clinging to me. I
have not ascended yet to the Father, but go to my brothers
and tell them, 'I am ascending to my Father and yours,
18 to my God and yours.'" Away went Mary of Magdala to
the disciples with the news, "I have seen the Lord!"—
telling them what he had said to her.

19 On the evening of that same day—the first day of the
week—though the disciples had gathered within closed
doors for fear of the Jews, Jesus entered and stood among
20 them, saying, "Peace be with you!" So saying he showed
them his hands and his side; and when the disciples saw
21 the Lord, they rejoiced. Jesus then repeated, "Peace be
with you! As the Father sent me forth, I am sending
22 you forth." And with these words he breathed on them,
23 and added, "Receive the holy Spirit! If you remit the
sins of any, they are remitted: if you retain them, they are
retained."

24 Now Thomas, one of the twelve, who was called 'the
25 Twin,' was not with them when Jesus came; and when the
rest of the disciples told him, "We have seen the Lord,"
he said, "Unless I see his hands with the mark of the
nails, and put my finger where the nails were, and put my
26 hand into his side, I refuse to believe it." Eight days
afterwards his disciples were together again, and Thomas
with them. Though the doors were closed, Jesus entered
27 and stood among them, saying, "Peace be with you!" Then
he said to Thomas, "Look at my hands, put your finger
here; and put your hand here into my side; cease your
28 unbelief and believe." Thomas answered him, "My Lord
29 and my God!" Jesus said to him, "You believe because
you have seen me? Blessed be those who believe though
they have never seen me."

30 Many another Sign did Jesus perform in presence of his
31 disciples, which is not recorded in this book; but these
Signs are recorded so that you may believe Jesus is the
Christ, the Son of God, and believing may have life through
his Name.

21 AFTER that, Jesus disclosed himself once more to the
disciples at the sea of Tiberias. It was in this way.
2 Simon Peter, Thomas (who was called 'the Twin'),
Nathanael from Cana in Galilee, the two sons of Zebedaeus,
3 and two other disciples of his, were all together. Simon
Peter said to them, "I am going to fish." They said, "We
are coming with you too." Off they went and embarked
4 in the boat, but that night they caught nothing. Now at
break of day Jesus was standing on the beach (though the
5 disciples did not know it was Jesus). "Lads," said Jesus,
6 "have you got anything?" "No," they answered. So he
told them, "Throw your net on the right of the boat, and
you will have a take." At this they threw the net, and
7 now they could not haul it in for the mass of fish. So the
disciple who was Jesus' favourite said to Peter, "It is the
Lord!" Hearing it was the Lord, Simon Peter threw on
his blouse (he was stripped for work) and jumped into the
8 water, while the rest of the disciples came ashore in the
punt (they were not far from land, only about a hundred
9 yards), dragging their netful of fish. When they got to
land, they saw a charcoal fire burning, with fish cooking
10 on it, and some bread. Jesus said to them, "Bring some
11 of the fish you have just caught." So Peter went aboard
and hauled the net ashore, full of large fish, a hundred
and fifty three of them; but for all their number the net
12 was not torn. Jesus said, "Come and breakfast." (Not
one of the disciples dared to ask him who he was; they
13 knew it was the Lord.) Jesus went and took the bread
14 and gave it to them, and the fish too. This was the third
time, now, that Jesus appeared to the disciples after rising
from the dead.
15 Then after breakfast Jesus said to Simon Peter, "Simon,
son of John, do you love me more than the others do?"
"Why, Lord," he said, "you know I love you." "Then feed
16 my lambs," said Jesus. Again he asked him, for the second
time, "Simon, son of John, do you love me?" "Why, Lord,"
he said, "you know I love you." "Then be a shepherd to
17 my sheep," said Jesus. For the third time he asked him,
"Simon, son of John, do you love me?" Now Peter was
vexed at being asked a third time, "Do you love me?" So
he replied; "Lord, you know everything, you can see I
18 love you." Jesus said, "Then feed my sheep. Truly, truly

- I tell you, you put on your own girdle and went wherever you wanted, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go"
- 19 (he said this to indicate the kind of death by which Peter
20 would glorify God); then he added, "Follow me." Peter turned round and saw that the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put the question, "Lord, who is to betray you?"
- 21 So, on catching sight of him, Peter said to Jesus, "And
22 what about him, Lord?" Jesus replied, "If I choose that he should survive till I come back, what does that matter to
23 you? Follow me yourself." This started the report among the brotherhood that the said disciple was not to die. Jesus, however, did not say he was not to die; what he said was, "If I choose that he should survive till I come back, what does that matter to you?"
- 24 This was the disciple who bears testimony to these facts and who wrote them down; his testimony, we know, is true.
- 25 Now there is much else that Jesus did—so much, that if it were written down in detail, I do not suppose the world itself could hold the written records.

ACTS OF THE APOSTLES

1 In my former volume, Theophilus, I treated all that
 2 Jesus began by doing and teaching down to the day when,
 3 after issuing his orders by the holy Spirit to the disciples
 4 whom he had chosen, he was taken up to heaven. After
 5 his sufferings he had shown them that he was alive by
 6 a number of proofs, revealing himself to them for forty
 7 days and discussing the affairs of God's Realm. Also,
 8 as he ate with them, he charged them not to leave Jeru-
 9 salem but to wait for what the Father promised—"for what
 10 you have heard me speak of," said he; "for John baptized
 11 with water, but not many days after this you shall be
 12 baptized with the holy Spirit." Now when they met, they
 13 asked him, "Lord, is this the time you are going to restore
 14 the Realm to Israel?" But he told them, "It is not for
 15 you to know the course and periods of time that the Father
 16 has fixed by his own authority. You will receive power
 17 when the holy Spirit comes upon you, and you will be my
 witnesses at Jerusalem, throughout all Judaea and Samaria,
 and to the end of the earth." On saying this he was lifted
 up while they looked on, and a cloud took him out of sight.
 As he went up, their eyes were fixed on heaven; but just
 then two men stood beside them dressed in white, who
 said, "Men of Galilee, why do you stand looking up to
 heaven? This Jesus who has been taken from you into
 heaven will come back, just as you have seen him depart
 to heaven." Then they made their way back to Jerusalem
 from the hill called 'The Olive-Orchard'; it is close to
 Jerusalem, only a sabbath day's journey from it. On enter-
 ing the city they went to the upper room where they were
 in the habit of meeting; there were Peter, John, James,
 Andrew, Philip and Thomas, Bartholomew and Matthew,
 James (the son of Alphaeus) and Simon who had been a
 Zealot, with Judas the son of James. All these men re-
 sorted with one mind to prayer, together with the women,
 with Mary the mother of Jesus and with his brothers.
 Now during these days Peter stood up among the
 brothers (there was a crowd of about a hundred and
 twenty persons all together). "My brothers," said he, "it
 had to be fulfilled, that scripture which the holy Spirit
 uttered beforehand by the lips of David with regard to
 Judas who acted as guide to those who arrested Jesus.
 Judas did enter our number, he did get his allotted share

18 of this our ministry. With the money paid him for his
 crime he purchased an estate; but swelling up he burst in
 19 two, and all his bowels poured out—a fact which became
 known to all the residents in Jerusalem, so that the estate
 got the name, in their language, of Akeldamach or The
 20 Ground of Blood. Now it is written in the book of psalms,
Desolate be his residence,
may no one dwell in it:

also,

let another man take over his charge.

21 Well then, of the men who have been associated with us
 all the time the Lord Jesus went in and out among us,
 22 from the baptism of John down to the day when he was
 taken up from us—of these men one must join us as a
 23 witness to his resurrection. So they brought forward
 two men, Joseph called Bar-Sabbas (surnamed Justus) and
 24 Matthias; and they prayed, "O Lord, who readest the hearts
 of all, do thou single out from these two men him whom
 25 thou hast chosen to fill the place in this apostolic ministry
 26 which Judas left in order to go to his own place." Then
 they cast lots for them, and the lot fell upon Matthias,
 who was assigned his position with the eleven apostles.

2 **2** DURING the course of the day of Pentecost they were all
 together, when suddenly there came a sound from heaven
 like a violent blast of wind, which filled the whole house
 3 where they were seated. They saw tongues like flames dis-
 4 tributing themselves, one resting on the head of each, and
 they were all filled with the holy Spirit—they began to
 speak in foreign tongues, as the Spirit enabled them to
 5 express themselves. Now there were devout Jews from
 6 every nation under heaven staying in Jerusalem. So when
 this sound was heard, the multitude gathered in bewilder-
 ment, for each heard them speaking in his own language.
 7 All were amazed and astonished. "Are these not all
 8 Galileans," they said, "who are speaking? Then how is it
 9 that each of us hears them in his own native tongue? Par-
 thians, Medes, Elamites, residents in Mesopotamia, in
 10 Judaea and Cappadocia, in Pontus and Asia, in Phrygia
 and Pamphylia, in Egypt and the districts of Libya round
 11 Cyrene, visitors from Rome, Jews and proselytes, Cretans
 and Arabians, we hear these men talking of the triumphs
 12 of God in our own languages!" They were all amazed and
 quite at a loss. "What can it mean?" they said to one an-
 13 other. Some others sneered, "They are brim-full of new
 14 wine!" But Peter stood up along with the eleven, and
 raising his voice he addressed them thus: "Men of Judaea
 and residents in Jerusalem, let every one of you understand

- 15 this—attend to what I say: these men are not drunk, as
 16 you imagine. Why, it is only nine in the morning! No,
 this is what was predicted by the prophet Joel—
 17 In the last days, saith God, *then will I pour out my Spirit
 upon all flesh,
 your sons and daughters shall prophesy,
 your young men shall see visions,
 your old men shall dream dreams:*
 18 *on my very slaves and slave-girls in those days will I
 pour out my Spirit,
 and they shall prophesy.*
 19 *And I will display wonders in heaven above
 and signs on earth below,
 blood and fire and vapour of smoke:*
 20 *the sun shall be changed into darkness
 and the moon into blood,
 ere the great, open Day of the Lord arrives.*
 21 *And everyone who invokes the name of the Lord shall be
 saved.*
 22 Men of Israel, listen to my words. Jesus the Nazarene, a
 man accredited to you by God through miracles, wonders,
 and signs which God performed by him among you (as
 23 you yourselves know), this Jesus, betrayed in the pre-
 destined course of God's deliberate purpose, you got wicked
 24 men to nail to the cross and murder; but God raised him
 by checking the pangs of death. Death could not hold
 25 him. For David says of him,
*I saw the Lord before me evermore;
 lest I be shaken, he is at my right hand.*
 26 *My heart is glad,
 my tongue exults,
 my very flesh will rest in hope,*
 27 *because thou wilt not forsake my soul in the grave,
 nor let thy holy one suffer decay.*
 28 *Thou hast made known to me the paths of life,
 thou wilt fill me with delight in thy presence.*
 29 Brothers, I can speak quite plainly to you about the
 patriarch David; he died and was buried and his tomb re-
 30 mains with us to this day. (He was a prophet; he knew
 God had sworn an oath to him that he would seat one of
 31 his descendants on his throne;* so he spoke with a pre-
 vision of the resurrection of the Christ, when he said that
 he was not forsaken in the grave nor did his flesh suffer
 32 decay. This Jesus God raised, as we can all bear witness.
 33 Uplifted then by God's right hand, and receiving from the
 Father the long-promised holy Spirit, he has poured on us

* Omitting [*τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν*].